

N. C. W. C. REVIEW

JUNE

SUMMARY OF QUADRAGESIMO ANNO ENCYCLICAL

By Rev. R. A. McGowan

EPHESUS FIFTEEN CENTURIES AGO

By Rev. Hubert L. Motry, D.D.

POPE LEO'S MAGNA CHARTA OF LABOR

By Rev. John A. Ryan, D.D.

WORK OF THE HARRISBURG APOSTOLATE

By Rev. Joseph Schmidt

THE CATHOLIC LAYMAN'S LEAGUE OF VIRGINIA

By John E. Milan

THE CATHOLIC CHURCH AND THE RURAL PROBLEM

By Rev. W. Howard Bishop

ADDITIONAL FEATURES

Death Claims Director of *N. C. W. C. News Service*—Diamond Jubilee of Seton Hall College—The "Coming-Of-Age Convention" of the C. P. A. at Baltimore—1931 Session of the Catholic Summer School of America—Colleges Join N. C. W. C. in Observing *Rerum Novarum* Anniversary—1,000 Religious Vacation Schools Planned for 1931 Session—Bishop McDevitt Warns Against Evil Trends in Modern Life—Numerous Diocesan and State Meetings Mark N. C. C. W. Advance—N. C. C. W. Activities in Various Dioceses.

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N. C. W. C. REVIEW

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"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

FACTS ABOUT THE ORGANIZATION

THE National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the Bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises six departments—EXECUTIVE, EDUCATION, PRESS, SOCIAL ACTION, LEGAL and LAY ORGANIZATIONS, including the National Councils of Catholic Men and Catholic Women.

The Conference is conducted by an Administrative Committee composed of seven Archbishops and Bishops.

Each department of the N. C. W. C. is administered by an Episcopal Chairman.

Through the General Secretary, chief executive officer of the Conference, the reports of the Departments and information on the general work of the headquarter's staff are sent regularly to the members of the Administrative Committee.

The Administrative Bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the Bishops, detailed reports are submitted by the Administrative Bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its Episcopal Chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the Administrative Committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

The N. C. W. C. REVIEW records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

Purpose of the N. C. W. C.

IN THE WORDS OF OUR HOLY FATHER:

"Since you (the Bishops) reside in cities far apart and there are matters of a higher import demanding your joint deliberation. . . . it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment by employing, as you now do, the means which are adequate and adapted to present-day conditions."

—Pope Pius XI to the Bishops of the United States, August, 1927.

IN THE WORDS OF OUR BISHOPS:

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

"The task assigned to each department is so laborious and yet so promising of results, that we may surely expect, with the Divine assistance and the loyal support of our clergy and people, to promote more effectually the glory of God, the interests of His Church, and the welfare of our Country."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

Departments and Bureaus

EXECUTIVE—Bureaus maintained: Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing.

EDUCATION—Divisions: Statistics and Information, Teachers' Registration, Library.

PRESS—Serves the Catholic Press in the United States and abroad with regular news, feature, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of Industrial Relations, Citizenship, Social Work and Rural Welfare.

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Maintains a permanent representation in the interests of the Catholic laity. Functions through local units of some 3500 societies affiliated with the N. C. C. M. and N. C. C. W.

CHARLES A. McMAHON, Editor

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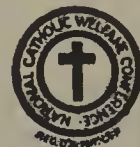
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AROUND THE CONFERENCE TABLE

"Come now, that we may take counsel together."—2 Esdras, Chapter VI:7.



THE HOLY SEE has established the Diocese of Reno, comprising the entire State of Nevada, and the Rev. Dr. Thomas K. Gorman, editor of *The Tidings*, official organ of the Diocese of Los Angeles and San Diego, has been named by Pope Pius XI as Bishop of the newly established see.

Hitherto the Catholics of Nevada were divided between the two Dioceses of Salt Lake, Utah, and Sacramento, California. The Counties of Eureka, Lander, Lincoln, White Pine, Nye, Elko and Clark in the Salt Lake Diocese, and the Counties of Churchill, Douglas, Esmeraldo, Humboldt, Lyon, Ormsby, Storey, Washoe and Mineral from the Diocese of Sacramento, California, comprise the new Reno Diocese, the see city of which will be Reno. Nevada was the only state which did not include within its territorial limits a diocese.

Dr. Gorman, Bishop-designate of Reno, who for the past five years has edited *The Tidings*, is a graduate of Louvain University. He previously attended St. Mary's Seminary, Baltimore, and the Catholic University of America, at which latter institution he was awarded the degrees of Bachelor of Sacred Theology and Licentiate in Canon Law. Bishop-elect Gorman will be consecrated July 21.

To the newly appointed Bishop of Reno the N. C. W. C. REVIEW extends cordial congratulations and best wishes for a successful episcopate.

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THE BENEDICTINE Fathers of St. John's Abbey, Collegeville, Minn., have just announced that, from June 26 to August 5, they will conduct the third Liturgical summer session of the Liturgical Summer School, under the auspices of The Liturgical Apostolate of the Abbey. They

have been prompted to this by the general satisfaction expressed over the past two summer sessions, especially on the part of the sisters attending the courses. A beautiful lake and woodland scenery, together with the liturgical and monastic atmosphere have no doubt helped to make St. John's Abbey an ideal place for holding a liturgical summer school. The courses are substantially the same as in the past except that a few have been added and others have been extended.

The courses scheduled are as follows: Daily liturgy lesson; catechetical methods

HOLY FATHER BLESSES U. S. BISHOPS FOR WORK THROUGH N. C. W. C.

IN ACKNOWLEDGING the 1930 reports of the Administrative Committee, N. C. W. C., and the minutes of the 1930 general meeting of the Bishops of the United States, His Holiness, Pope Pius XI, renews, through Cardinal Pacelli, Papal Secretary of State, his blessing upon the Bishops and clergy of the United States and commends them for the "very effective organization and the activities of the National Catholic Welfare Conference."

Cardinal Pacelli's letter, addressed under date of April 7, 1931, to Most Rev. Edward J. Hanna, Archbishop of San Francisco and chairman of the N. C. W. C. Administrative Committee, reads as follows:

"The Holy Father has received your report as Chairman of the Administrative Committee of the National Catholic Welfare Conference together with the report of the various other departments and the minutes of the General Meeting of the Bishops. It was interesting for His Holiness to visualize from these reports the very effective organization of the activities of the National Catholic Welfare Conference. It is most consoling to the Holy Father to realize that the Bishops of the United States are very zealous in all the various phases of Catholic action and that the results of their deliberations and labors are most fruitful."

"The Holy Father prays that God will continue to bless the hierarchy and the clergy of the United States in their noble efforts for the sanctification and salvation of souls, and as a token of his paternal affectionate interest His Holiness bestows on all the Bishops, Priests, Religious and Faithful the Apostolic Blessing."

and the liturgy; Church Latin for beginners; liturgical music and the parish; Gregorian chant—courses I, II and III; normal methods of school singing in the grades; principles of plain chant accompaniment; voice training—elementary and advanced courses; class

in conducting; organ; modulation and extemporization class for organists.

In connection with the Liturgical Summer School plans are being made for having a Liturgical Day in the nearby episcopal city of St. Cloud, Minnesota, under the patronage of the Rt. Rev. Joseph F. Busch, D.D., Bishop of the diocese. Definite announcement of the entire program of this event will be made later.

Readers of the N. C. W. C. REVIEW who wish to have further information about the summer courses, or who desire to send in their application, should address the Liturgical Summer School, St. John's Abbey, Collegeville, Minnesota.

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THE MOST REV. EDWARD J. Hanna, Archbishop of San Francisco, and Episcopal Chairman of the N. C. W. C. Administrative Committee, received the degree Doctor of Laws from the University of California at its 1931 commencement.

President Robert Gordon Sproul said of His Grace:

"Edward Joseph Hanna—great spiritual leader; teacher and scholar. One whose arbitrament is accepted by clashing factions in the welfare of industrial strife, and whose public-spirited leadership extends beyond any one city or any one faith; eager to promote the well-being of those who suffer and are afflicted, you are indeed a friend to mankind."

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FORTY-FIVE HUNDRED Catholic newspapers, pamphlets, and magazines were sold among the students of St. Benedict's College during the last scholastic year by religious societies.

A total of 3,300 Catholic newspapers and magazines were sold by the St. Vincent de Paul Society conference at St. Benedict's, and 1,200 pamphlets disposed of by means of a pamphlet rack conducted by the Catholic Students' Mission Crusade.

Regular subscribers for Catholic daily and weekly papers have been procured and each Sunday finds the de Paul men making the rounds of the college rooming halls selling their papers and magazines.

An important phase in the work of the Catholic Students' Mission Crusade is the remailing of Catholic literature which has been read.

Death Claims Director of N. C. W. C. News Service

Justin McGrath's Services to Catholic Press Told by Father Burke

THE NATIONAL CATHOLIC Welfare Conference and the cause of Catholic journalism suffered a severe loss in the death on May 17 of Justin McGrath, organizer and director of the *N. C. W. C. News Service* and outstanding figure in American journalism for more than forty years. While Mr. McGrath had not been in complete health for more than a year, his death came suddenly at a sanatorium in Clifton Springs, N. Y., to which he had gone but two days previous. The funeral services took place in the Cathedral of St. Louis, St. Louis, Mo., Mr. McGrath's former home, on May 21. The Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, was celebrant of the Solemn Mass of Requiem, and His Excellency, the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Press Department, preached the sermon. Final absolution was pronounced by His Excellency, Most Rev. John J. Glennon, Archbishop of St. Louis.

Mr. McGrath is survived by his wife, who was Miss Louise Mansford of Memphis, Tenn.; by one son, J. Mansford McGrath of Washington; and by two daughters, Mrs. Robert Hanesworth of Cheyenne, Wyoming, and Mrs. William Watson of New Orleans, La. Two sisters, Miss Eda McGrath and Mrs. Malcolm Macdonald, both of St. Louis, also survive.

IN 1919, following a notable career in the field of secular journalism, in which his vast experience and outstanding abilities placed him in the very front rank of American editors, Mr. McGrath, at the invitation of the Administrative Bishops of the National Catholic Welfare Conference, assumed the task of organizing a Catholic news service. The notable success which attended his work as director of the Press Department of the N. C. W. C. for more than eleven years was fittingly summarized in the tribute of Father Burke, read by Rev. Dr. William J. Kerby at a Mass celebrated May 20 at the National Catholic School of Social Service by Rt. Rev. Karl J. Alter, Bishop-elect of Toledo, and attended by the



JUSTIN McGRATH
Late Director of the *N. C. W. C. News Service*; born in St. Louis, Mo., Feb. 18, 1867; died at Clifton Springs, N. Y., May 17, 1931.

entire headquarters staff of the National Catholic Welfare Conference. Father Burke's tribute follows:

"WE who have such a deep sense of God's majesty and of our own sinfulness think for the most part in silence of death and of the dead. Foremost in our thought is the one we loved, as he enters the presence of Almighty God. Our souls are hushed: our lips stilled: our hearts intent on prayer—that our Lord's mercy may clothe him whom our eyes would follow: that our Lord Who redeemed us all may look not upon his sins but upon his virtues.

"Of the interior life of Mr. McGrath, we cannot speak fully because we knew it only as it evidenced itself in the contact of daily life and work.

"Eleven years ago Mr. McGrath came to us. At that time he held a leading position in the secular journalism of the country. We asked him to take the directorship of the proposed Press Department of the National Catholic Welfare Conference. To those who do not know the conditions then existing, it is difficult to visualize what the proposition meant to Mr. McGrath. The news service of the old C. P. A., which had done pioneer and creditable work, was very limited. It was now proposed to establish a news service under the hierarchy that would be of such extent and efficiency as to meet in its measure with equal gaze the best

secular news services of the world. That news service was to be entirely Catholic in its inspiration and aims: Catholic in that it covered the world: so definite and so exactly a news service that it would merit the recognition of the governmental authorities of our country: Catholic in that it would be servant, aid and helper to the entire Catholic Press of the United States.

"IT was a bold adventure. For the technical part of his work, Mr. McGrath, because of a long experience in editing and news-gathering, was exceptionally well-fitted. But better still, he was eager, proud to undertake the task because of his love for the Church, for the Catholic faith of Christ. 'It has long been my ambition,' he said, 'to do some-

APOSTOLIC DELEGATE'S TRIBUTE TO THE LATE JUSTIN McGRATH

THE Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, issued the following statement upon being informed of the death of Justin McGrath, director of the *N. C. W. C. News Service*:

"The death of Mr. McGrath means a great loss to the Press Department of the National Catholic Welfare Conference and to the entire Catholic Press of the country. Mr. McGrath was, from its beginning, the Director of the Department. He organized its news service, developed it and brought it to its present efficient state whereby it is capably serving the Catholic papers of the United States and other countries.

"I knew Mr. McGrath personally. He was a zealous, informed Catholic, one of the best examples of that Catholic Action which our Holy Father is so eager to promote. My earnest prayers and sincerest sympathy are extended to his family. And, I will pray that our Lord may grant his soul peace and that merciful reward which He has promised to a good and faithful servant."

thing distinctively Catholic, and to this new work I will be both pleased and honored to devote the rest of my life.'

"MR. McGrath had nothing to gain financially. Indeed, his coming to us was at a financial loss to himself. It would be impossible to tell in detail even the salient points of his work during those ten years. Mr. McGrath organized his office staff: his home correspondents. He gradually established a corps of foreign correspondents so that almost every country in the world was covered. The output of the Press Department grew from five thousand to over fifty thousand words a week. Mr. McGrath appeared personally before the Senate Committee that judges the right

of a press service to have its correspondents sit in the gallery of Senate and House. His examination was the more rigid because it was a Catholic service he directed. Twice did Mr. McGrath face the test and twice he met it successfully.

"ONE of the most difficult problems in creating a successful news service that Mr. McGrath had to meet was the danger of making of the news service, a service of advertising: of propaganda: of publishing stale notices: of acceding to the wishes of this one or that. Through thick and thin, through every storm—and they were not few—Mr. McGrath stood unflinchingly for the principle that the News Service is a news service: that at all costs its integrity must be preserved. A man who can so stand through pioneer days and for ten years after, when we consider all the misunderstandings, the innocent self-seeking, the diverse and just purposes and causes that seek publicity—a man who can so stand has worth of sterling and superlative quality.

"That the firm traditions of the Press Department have been set—and we hope will never be moved—is due to the firmness, the intelligence, the far-seeing Catholic faith of Justin McGrath.

"If we were to review the critical questions and the consequent critical times that presented themselves during his eleven years as director, we would appreciate the delicate balancing, the keen judgment, the innate sense of justice which this man possessed. We do not wish for a moment to say that he was without flaw. That would be but to make him ridiculous. We do not say that he made no mistakes of judgment—that would be to point him as more than humanly intelligent. Perhaps we who worked with him closest knew his faults best. Yet in spite of his faults, we

BISHOP BOYLE'S TRIBUTE

IN HIS SERMON at the Mass in the St. Louis Cathedral for the late Justin McGrath, the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh and chairman of the N. C. W. C. Press Department, following a word of sympathy addressed to Mr. McGrath's family, said in part:

"In many respects, Mr. McGrath was a most extraordinary man. He was extraordinary in his native ability. His training had been of the most extraordinary sort and he came to the work of the National Catholic Welfare Conference equipped as few men of this age would have been for the work that was to be done there.

"He built up for the Church in these United States a press service which is second to none in the world and he did it largely out of the experience and journalistic equipment he had before he came to the National Catholic Welfare Conference.

"He enjoyed the confidence of every bishop who directed and superintended the work he was to do and he repaid their confidence in him with results beyond all contemplation.

"I speak for the bishops of the country when I extend sympathy to his relatives and friends for this tragic loss they have sustained."

feel more than justified in declaring that all the world may stand up and say: 'This is a Catholic man.'

"Not because he was the successful organizer and director of the Press Department—but precisely because he was inspired, guided by his Catholic faith, by his love for Jesus Christ and for the Church, does Mr. McGrath deserve these words of praise, here before our Lord Himself.

"I HAVE said we did not know fully his interior life. But his actions ever bespoke it. He was, we might say, of the old school, though well-versed in modern journalism. He had the manners of the old school, which our younger and more democratic schools oftentimes resent. He was of straightforward upright-

ness: stern on himself and on others in the interpretation of Catholic faith, Catholic responsibility, Catholic action.

"He had an apostle's love for the Church and for Catholic doctrine. Catholic news for him showed forth both the universality and the redeeming power of the Church. He had a deep love for the Catholic Press—a love that sometimes ran over into the love of a father and irritated others by its paternalism. He was a man of experience, fixed in his views—yet ever eager to be fair. The defence of the Church was instinctive with him. And I know that in his soul was a great passion both for personal loyalty to our Lord and His Church, and for the consecration of all that he had to the cause of the Catholic Press.

"Father Gerard Hopkins has this verse—which shows that at the last hour there is crushed out of a man what is at flood-tide within: 'We lash with the best or worst word last.'

"Since his illness which began last fall, Mr. McGrath was consumed, it seemed to us who worked with him, by zeal, still further zeal for the Catholic Press.

"WHILE his heart was aflame with that devotion, he was taken from us. The hour that he should answer had come. We who loved him will pray that every stain be quickly taken from his soul. We who loved him will know his memory as a light, an inspiration in a world that is dark enough. We who knew him may well trust that the seeds he planted will bear for generations to come a larger Catholic harvest and that the voice of the Catholic Press, which he sought to make more powerful, will be still further extended throughout the world.

"Justin McGrath, we pay you this tribute: but our better and our more enduring one is the tribute in Christ Jesus of our affection and our prayers."

Summary of *Quadragesimo Anno* Encyclical

Reconstruction of the Social Order Advocated in Pope Pius XI's Notable Pronouncement

By Rev. R. A. McGowan

POPE LEO'S *RERUM NOVARUM*, issued forty years ago, came when in the new industrial age great wealth along side of great poverty had made guidance necessary. The working people were suffering from injustices, permitted and even sanctioned by governments. Some of the poor were seeking revolution.

Others sought reform, radical and speedy, and in this were joined by Catholics, priests and lay, who could not believe the great difference between rich and poor was God's will. Attacked and divided, they sought guidance from the Chair of Peter, and Leo, after prayer and counsel, issued the great Encyclical May 15th, 1891, to teach the relative rights and mutual duties of rich and poor, and the functions of the Church, the State and the persons immediately concerned. The letter was acclaimed by Catholics and non-Catholics, students and legislators and particularly by the working people and those trying to better their condition. Others, even Catholics, were offended at the attacks upon an impotent Liberalism, were suspicious of it and called it impractical and Utopian.



HIS HOLINESS, POPE PIUS XI

peoples to develop a truer social policy, and so encouraged Catholics that often they were legislative leaders of the new policy while not a few social laws were originated by priests. A new labor code, rising out of the dignity of men and Christians, has come into existence to protect the soul, health, strength, housing, working conditions, wages and particularly the conditions of women and children. Not all these laws agree with Leo's recommendations but much in them is directly derivable therefrom.

LEO'S advocacy of organized action by employers and labor was well timed. Governments favored employers' organizations but with criminal injustice denied the right of organization to those who most needed it. Even some Catholics suspected labor organization of being socialistic. His words encouraged the formation of Christian unions in spite of socialist claims to sole championship of the oppressed. Pope Leo had said that labor unions should be organized and so established as best to help the working people in body, soul and property, and he urged that they look to the improvement of religion and morality without which neither concord nor prosperity would be attained.

Various countries have used various methods of putting this into practice. Sometimes one organization was formed to care for everything. In other countries there was a division by function—for example, employment, mutual help in economic matters, and religious interests. Division by function came in countries where laws, economic conditions, social dissension, or united combat against revolution required that Catholics join organizations neutral in religion. Where bishops permit such membership, organizations should be established along side of the unions to give Catholics thorough religious and moral training so that Catholic labor may impart an upright spirit to the unions to which they belong. The Encyclical gave impetus also to farmers' organizations and similar bodies among other classes. While Catholic economic organization among other similar classes has lagged, there are signs of improvement.

I. BENEFITS DUE TO THE ENCYCLICAL

TIME and again since then the Popes have proclaimed its doctrines and adapted them to changing times. Bishops have interpreted it, commented on it, applied it to the conditions of their own countries. Under its guidance priests and laymen have developed a Christian social science. Courses in schools and colleges, conferences, conventions and study clubs have put it into public life. Its teachings have become a part of the intellectual heritage, the social science, the legal system of the age. Even the international labor principles drawn up by the nations since the war seem, many of them, its direct conclusions.

Popular education in Christian ideals was stimulated by it, awakening the sense of dignity and the consciousness of rights and duties which have made progress and leadership possible to the working people. Their material condition has improved. Works of beneficence have increased. Labor and farmer organizations have been formed for mutual assistance and support.

Against Liberalism, Leo proclaimed that government is more than guardian of law and order and should see to it that laws and institutions and administration attain both public and private well-being. The rich, he said, can usually care for themselves; while the poor, owning nothing, stand in special need of the assistance of government. Before Leo spoke, some governments had been providing for the more urgent needs of the poor, checking more flagrant injustices. The Encyclical overthrew tottering Liberalism, prevailed on

LEO'S great document has proved itself "the Magna Charta on which all Christian activities in social matters are ultimately based." Those who still slander it do so out of ignorance or ingratitude. Yet doubts have arisen about its interpretation or about inferences from it. New needs have arisen. A more precise application and an amplification of its words are now needed to satisfy the demands of the present. "This, We do," the Holy Father says, "in virtue of Our Apostolic office by which We are a debtor to all."

Rt. Rev. Edwin V. O'Hara Spokesman for N. C. W. C. Pilgrims at Vatican City Celebration of *Rerum Novarum* Anniversary



BISHOP O'HARA

AS SPOKESMAN OF THE DISTINGUISHED GROUP of pilgrims from the United States, the Rt. Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., delivered one of the principal tributes which featured the gathering in Rome, in the courtyard of the Chancery Palace, of the 10,000 pilgrims from more than forty countries to celebrate the 40th anniversary of Pope Leo's *Rerum Novarum* Encyclical. Members of the American pilgrimage, which was arranged by the Social Action Department of the National Catholic Welfare Conference, were later received in audience by His Holiness, Pope Pius XI, who greeted them with the greatest benevolence, blessing them all and their intentions.

IN his address Bishop O'Hara recalled that Pope Leo's Encyclical *Rerum Novarum* was enthusiastically received in the United States, and became the basis of studies in the then newly founded Catholic University of America in Washington. In great labor crises, he added, the Leonine Encyclical has exercised profound influence and furnished a common rallying point for progressive Christian forces.

AFTER the World War, Bishop O'Hara continued, the National Catholic Welfare Conference, through its Department of Social Action, sent broadcast the teachings of the Encyclical. The Catholic Press, Catholic Colleges, Catholic Conferences on Industrial Problems and Catholic Rural Life Conferences have brought the teachings of Leo XIII before the workers and before employers. Labor leaders can testify to its beneficent influence, he declared. Bishop O'Hara, concluding, pointed out that after 40 years the principles of Pope Leo's Encyclical are still strikingly applicable.

DURING his audience with the Holy Father, Bishop O'Hara presented to His Holiness copies of the publications *The Parent Educator* and *Manual of Religious Vacation Schools*. The Holy Father was delighted and congratulated Bishop O'Hara and everyone collaborating with him in these works, especially in the Confraternity of Christian Doctrine. Bishop O'Hara told the Holy Father that the Department of Social Action of the National Catholic Welfare Conference is anxiously awaiting the forthcoming papal labor encyclical which His Holiness has announced.

MEMBERS of the American pilgrimage presented to His Holiness by Bishop O'Hara were: the Rev. Joseph Husslein, S.J., of St. Louis University; the Rev. Matthew Fortier, S.J., of Fordham University; Miss Linna Bresette of the Department of Social Action, N. C. W. C., field secretary of the Catholic Conference on Industrial Problems; the Rev. J. M. Campbell of Ames, Iowa, a member of the executive board of the Catholic Rural Life Conference and the Parish Credit Union National Committee; Dr. Elizabeth Morrissey, of the faculty of the College of Notre Dame of Maryland, Baltimore, former chairman of the N. C. C. W. Industrial Committee; Miss Anne Sarachon Hooley of Kansas City, Mo., treasurer of the National Council of Catholic Women; Father P. J. O'Donnell of New York, industrial representative of His Eminence, Patrick Cardinal Hayes, Archbishop of New York; the Rev. Paul L. Blakely, S.J., of the *America* staff; and James McCabe of New York.

II. FURTHER APPLICATION AND AMPLIFICATION OF *RERUM NOVARUM*

THE Church was formed to lead men to eternal not earthly happiness. Yet, entrusted by God with the deposit of truth, the Church has within her jurisdiction the moral, not indeed the technical issues, of economic and social problems. The purpose of the economic order was assigned by God; it is known from the nature of things and the individual and social nature of man; it is taught alone by the moral law under which we are to use the economic activities of society and individuals as a link in the universal order of God.

Pope Leo defended the right of ownership against the Socialists of his day and declared its abolition would be harmful to labor. Property has a double aspect—individual, as it regards individuals, and social, as it concerns the common good. Nature, or, rather God, gives the right to own property so individuals may provide for themselves and their families and the material goods which God destined for the human race may serve this purpose. If either the social or the individual purpose of property is denied or lessened, the result is individualism in one case and collectivism in the other. The right of ownership must be distinguished from its use. Both right and use bear duties. In accord with the natural and divine law, it is the function of govern-

ment to specify more accurately and in detail what is and what is not permitted to property owners. The right of ownership is not rigid; it has seen many forms—the primitive, the patriarchal, the feudal and the varieties today. Yet man's natural right to ownership and transmission of property by inheritance must remain intact since the family is in idea as in fact anterior to the community. Nor should government exhaust the means of individuals by crushing taxes. But when government regulates ownership for the common good, it is not the enemy but the friend of owners, and it prevents ownership from rushing to destruction. Out of a man's income, after caring for the needs of his position in life, he is obliged to give to charity. Investment of superfluous income to create useful work is an act of liberality. It is particularly needed now.

THE original right of ownership is first occupancy. Labor gives a title of ownership only when a man is his own master and adds new form or value. But altogether different is it when a man works on another's property. Nations grow rich by labor. The huge possessions of today have come into existence by its application, alone or with machinery or tools, to the gifts of God. Labor and things, i.e., labor and capital, are therefore inseparable. For either to deny the efficacy of the other or take all the profits is flagrantly

unjust. Capital has long been strong enough to claim all the product, take all the profits and leave labor merely enough to repair strength and keep the class in existence. Men held this an inexorable economic law. Things were never as bad as the theory of individualism leads one to assume. But the steady drift was there.

OPPPOSED to this is a false theory, more subtle than Socialism, that all products and profits above costs of repair and replacement of capital belong to the workers. And yet while private ownership is a right, not every kind of distribution of ownership can at all or adequately attain God's purpose in creating wealth. Property must be so distributed as to attain the common good of all. Neither class may exclude the other from a share in the profits. Each class must receive its due share to conform to the common good and social justice. It is a grave evil for the few to hold excessive wealth and the many to be destitute. Uplifting the working people, the aim of Leo, calls for insistent assertion, even though the horrible pauperism of his time is now less prevalent. But if pauperism, especially in the larger and more civilized countries, has declined, modern industry has spread to the colonies and to the Far East and the number of the dispossessed proletariat has increased beyond measure. Rural labor, too, is proletarian in great numbers and unless helped will perpetually remain so. Pauper and proletarian differ. But the immense number of the propertyless and the superabundant riches of the few prove unanswerably that the immense products of industry are far from rightly and equitably shared. Every effort must be put forth to change this.

To work for another for wages is not essentially unjust. But it is advisable now, that when possible the wage contract should be a partnership contract in which the wage earner shares in ownership, management or profits.

LABOR is not entitled to the worth of its full net result for labor is both individual and social. Unless society is a social and organic body; unless labor is protected socially and legally; unless brains, capital and labor are unified in mutual harmony in a common effort; man's toil produces nothing. Labor must be looked at in both its individual and social character.

A father is entitled to a family living wage. On the farm and among small artisans and shop keepers, the whole family should join in the family support. But intolerable is the abuse where mothers work outside the home to the neglect of their duties and the care of children because the father's wage is too low. Every effort must be put forth to secure every father of a family a family living wage, and where this is not always feasible, social justice demands reforms to

**QUADRAGESIMO ANNO ENCYCLICAL
AVAILABLE IN PAMPHLET FORM**

THE official text of the *Quadragesimo Anno* Encyclical, Pope Pius XI's notable elaboration of Pope Leo XIII's *Rerum Novarum* Encyclical, has been published by the National Catholic Welfare Conference in pamphlet form from the official text radioed to the N. C. W. C. News Service from Vatican City. The text comprises approximately 20,000 words. The price is 10 cents for single copies; \$4.50 in lots of 100 or more; carriage prepaid. All orders should be addressed to the N. C. W. C. Publications Department, 1312 Massachusetts Avenue, N. W., Washington, D. C.

make it universal. The family sur-wage or other special ways of meeting special needs are worthy of praise.

THE wage scale cannot in justice be so high as to cause ruin to employers. Wage cuts, due to bad management, want of enterprise or out-of-date methods are unjust. When a business cannot pay just wages because of unjust burdens, or competition compelling it to sell at an unjustly low price, those who

thus injure it are responsible for the low wage. Such obstacles employers and employees should join to overcome, aided by the government. And if the worst comes, then they should counsel whether the business can continue and what other means should be provided to care for labor. The guiding spirit should be mutual understanding and Christian harmony between employers and workers. Such matters must be regulated for the common welfare of the whole people. The wage scale affects the opportunity of employment. If too low or too high, it causes the dreadful scourge of unemployment. To lower or raise wages for private profit only is against social justice which demands a wage scale that will give employment to the greatest number.

WAGE rates of different groups are interrelated. So, too, are prices of different products—farm and industrial products, etc. All—both wages and prices—should be united in harmonious proportion so that men in their economic activities will become members of a common body. Then only will the resources of nature, of technical knowledge and of the social organization of economic life give to each and all the goods they need and the goods that will lift them to prosperity and culture which, when used wisely, are of singular help to virtue.

Thus far of the individual, directly; now of the social order. Under individualism the flourishing social life of another age has been all but ruined, leaving behind virtually only individuals and government. Social life has lost its organic form. Government has become overwhelmed by an infinity of affairs which once private associations cared for. The industrial change has indeed forced a growth in the size of private associations and just as it is wrong for government to absorb the individual, so is it wrong for large associations to absorb functions which smaller bodies can efficiently perform. Governments should entrust to lesser bodies functions of less importance and for itself do with greater freedom, power and success the things it alone can do, at the same time directing, watching, stimulating, restraining the lesser bodies. Then in a closely knit order of functions, the whole social organization will be more sound, more efficient, more authoritative, more prosperous and more happy.

A primary duty of government is to abolish the conflict

of classes and to foster harmony. To this end laws should try to reestablish occupational groups. Society now is founded on economic classes with divergent interests and prone to enmity. It is strained and unstable. Labor is not a chattel, since human dignity forbids its being bought and sold like merchandise, and yet the demand and supply of labor divide society into two classes, two camps, and their bargaining is an arena of conflict.

FOR this there can be no perfect cure without organization by occupations, binding men together not by their status in the labor market but by their common interests as members of the same trade or profession. Occupational groups, if not essential to society, are a natural and spontaneous development. St. Thomas Aquinas says that order is unity arising from the apt arrangement of a plurality of objects. Social order will arise from the unity of employers and employees joining together to produce goods and services and by their common promotion of the common good, while upon their divergent interests they can continue to meet and vote separately. As with political government, these occupational groups may choose the form they please so long as justice and the common good are observed. Within the occupational organization there should remain, just as within political government, the right of free association for special purposes; and free associations may cross occupational lines, particularly to let those associations exist which seek to realize the Christian ideal of the occupational group.

Class warfare cannot build human unity. Neither can free competition build a proper economic order. Individualism falsely held that social and moral considerations should keep out of economic relations which could guide themselves by free competition. Competition within limits is just and efficient, but full competition has convicted itself by its consequences. Economic affairs must be guided.

YET the economic supremacy of today, headstrong, vehement, needing curbing and ruling, cannot be the guiding principle. Instead the lofty principles of social justice and social charity must rule. Social justice must imbue every social and public organism and build a legal and social order pervading all economic activity. Social charity is the soul of this order. Government should protect and defend it, and can the more freely do so if it leaves to occupational organizations their lesser functions. The nations are economically interdependent, and it would be wise for them to have economic pacts and institutions.

If all this were done and true principles permeated all, then one could in a sense say of this body what St. Paul said of Christ's Own Mystical Body.

In one country a corporative organization has been established, giving peaceful class collaboration, the repression of socialist organization and the moderating influence of government. But it is feared that government is substituting itself there for private initiative and that the new system is too bureaucratic and political, risking serving political purposes rather than helping establish a better social order.

God's blessing and the cooperation of men are needed to reconstruct the social order. Men of technical, commercial and social competence are needed, especially men imbued with Catholic principles. Catholic Action should give Catholics these principles. The Church cannot forget or neglect its mandate here, for moral questions are involved. Yet withal the right social order cannot come without reform of morals. Once there was a social order that closely approached right reason according to the needs of the time and that could have developed and adapted itself had men not become chained to self-love or been enticed by false liberty and other errors and tried to throw off all restraint.

III. CHANGES SINCE LEO XIII

SINCE Leo wrote, the entire economic scene has changed.

Leo strove to adjust capital and labor, and surely it is not itself unjust for capital and labor to be provided by different people. The capitalist system is not the only system today; for instance, farming, even though it has its own problems. But since Leo's time, the capitalist system has spread everywhere with the diffusion of industry, invading even those outside its ambit, influencing them by its advantages, burdens and vices. It affects now the whole human race.

Not only has wealth accumulated. Economic domination is in the hands of the few, not always owners, often simply trustees of invested funds administering them at their own good pleasure. They allot credit at their will, this life blood of the economic body. Limitless competition has caused this, letting only the strongest survive, the strongest being often the most relentless and conscienceless. Three clashes result: the clash for economic dictatorship; the clash for control of government with its vast economic influence; and the clash among governments using their power regardless of circumstances to promote the economic advantage of their citizens and finding their international controversies decided by economic forces. Economic dictatorship and unbridled desire for gain have made economic life hard, cruel and relentless and turned governments from supreme arbiters, intent on justice and the common good, into slaves of human greed. Economic nationalism, or even economic imperialism, and a no less noxious international imperialism of finance have resulted. The remedies are presented in this Encyclical.

IN Leo's day, Socialism was a definite thing. Now it is in two hostile camps. One branch, Communism, teaches class war and complete abolition of private ownership. Communists shrink from nothing. When they gain power, they become cruel and inhuman and bitter enemies of the Church of God. We need not warn Catholics of its nefarious character. But we warn them not to make light of it and its propaganda. More severely we warn those who neglect to remove or modify the conditions that exasperate the peoples and thus prepare for social ruin.

Socialism is the other much less radical branch. It con-

(Continued on page 31)

Pope Leo XIII's Magna Charta of Labor

Present Day Pertinency of the *Rerum Novarum* Encyclical Explained

By Rev. John A. Ryan, D.D.

The worldwide commemoration of the fortieth anniversary of the promulgation of Pope Leo XIII's now famous RERUM NOVARUM Encyclical was featured throughout the United States by many notable addresses and special programs of tribute. These served to make clear its vital principles to many who had previously but a vague idea of the Encyclical and to show the pertinency of the pronouncement in view of present day conditions. Dr. Ryan's address, reproduced in part herewith, was broadcast as a special feature of the Catholic Hour, May 10, over the network of the National Broadcasting Company. What this great "magna charta of labor" has to say with regard to such important matters as the dignity of the worker, living wages, labor unions, joint associations of employers and employees, labor legislation, etc., was clearly set forth on the occasion stated by Dr. Ryan, director of the N. C. W. C. Social Action Department and foremost authority in this country on the subject matter covered by the Encyclical.

THE PROPOSITION THAT industrial questions, relations and practices are all governed by religion and morality, is the most fundamental and far reaching general doctrine in the Encyclical," Dr. Ryan said in beginning his address. "This teaching contradicts and condemns such familiar assertions as the following: 'The Church should have nothing to say about business;' 'Religion and economics do not mix;' 'Priests and bishops should preach the Gospel instead of discussing industrial questions.' Against all such shallow utterances the Encyclical reasserts and restates the traditional doctrine of the Church, that economic as well as all other human actions are subject to the moral law; that buying and selling, borrowing and lending, employing and serving, wage paying and rent paying, are either right or wrong, good or bad, just or unjust. None of these practices nor any other industrial practice can claim immunity from the moral law or asylum in an unmoral vacuum. No intelligent and loyal Catholic can read the Encyclical and continue to accept the pagan doctrine that Christian principles have no business in the market place.

WHILE the Encyclical has been called the 'magna charta of labor;' while it was written primarily on behalf of labor; and while it affords much more comfort to the toiling masses than to any other social group, it is not a partisan pronouncement. It ignores neither the rights of the rich nor the duties of the poor. Immediately after the introductory paragraphs, it enters upon a systematic and somewhat lengthy defense of private property and refutation of Socialism. . . .

"Pope Leo admonishes the workers not to indulge in dreams of equality or of earthly happiness. He stresses the manifold differences that 'naturally exist among mankind.' Men differ in 'capacity, skill, health and strength.' Inequality of fortune is consequently inevitable. Earth cannot be made paradise; for 'to suffer and to endure is the lot of humanity.' Nor is class naturally hostile to class; on the contrary capital and labor are mutually dependent and should live in mutual agreement. Employers must treat their employees not as 'chattels to make money by,' but as persons endowed with the dignity and worth of men and Christians. On the other hand, the laborer should 'carry out honestly and fairly all equitable agreements,' abstain from injury and



REV. JOHN A. RYAN, D.D.

violence to the property or person of the employer, and 'have nothing to do with men of evil principles.'

"As regards wages, Pope Leo repudiates freedom of contract as a sufficient determinant of justice. 'There is,' he declared, 'a dictate of nature more imperious and more ancient than any bargain between man and man, namely that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accept harder conditions be-

cause an employer will give him no better, he is made the victim of force and injustice.'

THIS is the doctrine of the living wage. Pope Leo does not say that it represents complete justice. It is merely the minimum of justice, the amount that is ethically due to every wage-earner by the mere fact that he is a human being, with a life to maintain, and a personality to develop. . . . The living wage that he has in mind is an amount sufficient not merely for the worker himself, but also for the proper maintenance of his family.

"The enduring importance of this declaration is demonstrated by two outstanding facts. First, the majority of male adult workers, even in the United States, have not yet obtained the living wages demanded by the Encyclical. The second fact is even more striking and more significant. According to all competent students, the existing industrial depression is mainly due to the capacity of our industries to produce more goods than can be sold. The surplus products cannot be sold because the masses who would like to buy more have not the necessary purchasing power. If all our workers had been getting living wages during the prosperous years of the last decade the depression would not have been nearly so severe nor the recovery nearly so long delayed.

THE teaching of the Encyclical on wages is as vital, as pertinent and as beneficent today as when it came from the pen of the Vicar of Christ forty years ago.

"Let us turn now to what Pope Leo has to say on labor unions. The Catholic Church has always regarded organization, whether of employees or of employers, as the normal condition. She has never accepted the philosophy of individualism and unlimited competition. Pope Leo deplors the disappearance of the ancient guilds, and expresses grati-

fication over the existence of various forms of workmen's associations; 'but it were greatly to be desired that they should become more numerous and more efficient.' Men have a natural right to enter them, a right which cannot be annulled by the State. . . .

"**P**OPE Leo makes more than one reference to joint associations of employers and employees, 'which draw the two classes more closely together.' The underlying principle is exemplified in joint conferences for the establishment of trade agreements, in shop committees, work councils and other arrangements for increasing the control of labor over employment conditions and industrial operations. Upon the application and extension of this principle and these methods depends to a very great extent the attainment of industrial peace.

"Concerning the State, Pope Leo lays down one general principle and several specific applications. 'Whenever the general interest or any particular class suffers or is threatened with injury which can in no other way be met or prevented, it is the duty of the public authority to intervene.' No more comprehensive authorization of State intervention could be reasonably desired. Applying the principle to industrial relations, Pope Leo declares that the law should forestall strikes by removing the unjust conditions which provoke them; protect the worker's spiritual welfare and his right to Sunday rest; restrict the length of the working day, so that men's labor will not 'stupefy their minds and wear out their bodies;' prohibit the employment of children 'in workshops and factories until their bodies and minds are sufficiently developed;' prevent the entrance of women into occupations for which they are not fitted; and provide all classes of workers with 'proper rest for soul and body.' While the Pope does not explicitly declare that the State should enforce a living wage, he clearly indicates that such action should be taken in default of voluntary arrangements.

"**T**HE teaching of the Encyclical on the obligation of the State to the working classes is particularly pertinent to our own country, where influential persons and groups still proclaim the shallow slogan, 'no class legislation.' Pope Leo was a great realist as well as a more intelligent humanitarian than those who profess adherence to this fallacious and inhuman proposition. He was well aware that if the State is to apply the principles of distributive justice it must legislate for the specific needs of each class. 'The richer classes,' he says, 'have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong to that class, should be specially cared for and protected by the Government.'

"It should be the policy of the State, said Pope Leo, 'to induce as many as possible of the humbler class to become owners.' As a consequence, 'property will become more equitably divided,' and 'the gulf between vast wealth and

sheer poverty will be bridged over.'

"The Pope's observations on this subject afford little comfort to the defenders of industrial autocracy. He deplores the division of industrial society into two classes, one of which 'holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself.' Those students and thinkers who believe that industrial relations will not be stabilized nor industrial peace assured until the wage-earners become to a great extent participants in the ownership of industry, will find considerable encouragement in Pope Leo's declaration on private property.

"Universal living wages, effective labor unions, adequate legislation and a wider diffusion of property—these four specific remedies would solve the social question, or at least bring it as near to solution as is attainable by the instruments of economics and politics.

"**A** FEW words concerning the effects of the Encyclical. The great majority of Catholics and many non-Catholics recognize that industrial questions have religious and moral aspects and that the solution of these questions is to be found mainly in the principles of justice; the almost universal acceptance of the principle of a living wage; the encouragement given to labor organization; the improved attitude of the laboring classes toward the Catholic Church; the quickening of the conscience of the employing classes, and the general, even though sometimes belated and inadequate, response of Catholic leaders to the exhortation to study and strive to solve the social question.

"If Catholics have been too timid in applying the doctrines of the Encyclical to actual industrial conditions, the explanation is to be found in the complexity of the problems and the weakness of the flesh, despite the willingness of the spirit. Moreover, the last ten years have witnessed a great improvement in the attitude of Catholics toward the Encyclical, as regards interest, comprehension and courage.

"**I**N closing I shall try to summarize in a few sentences the spirit of the Encyclical on Labor. Almost at the beginning of the document we find these words: 'A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.' Were I or any other priest to use this language without quotation marks in a sermon many good persons would assume that the preacher had turned radical if not Bolshevik. Later on we find the Pope rejecting the notion that the Church is so concerned with the spiritual needs of her children as to 'neglect their temporal and earthly interests.' The Church wishes that the poor, he continues, 'should rise above poverty and wretchedness and better their condition in life, and for this she makes a strong endeavor.' Hence he published this Encyclical so full of sympathy for the working classes and so comprehensive in its specifications of reform and remedies. On the other hand,

(Continued on page 31)

Work of the Harrisburg Apostolate

Plan of Sending Catholic Literature to Non-Catholics Proves Successful

By Rev. Joseph Schmidt, of the Harrisburg Apostolate

A DISCUSSION ON CATHOLIC apologetics was held at the Catholic University of America, Washington, D. C., two years ago under the chairmanship of His Excellency, Archbishop McNicholas, of Cincinnati. One of the speakers suggested a plan of sending Catholic literature to the ministers of non-Catholic churches with a view to giving them first-hand information on Catholic subjects. We put this plan into operation shortly after the suggestion was made.

From the telephone books covering the Harrisburg Diocese we picked out the names of all ministers; the number reached six hundred. A letter was sent to each accompanied by a sample pamphlet; we offered to send a pamphlet on some religious subject each month. One hundred thirty ministers replied that they would welcome this service. Not one took this occasion to berate us; many, of course, remained silent. Our list has increased since that date to about one hundred fifty ministers. We send to each one a pamphlet on a religious subject each month.

When this part of the plan was accomplished we began our work with the layman. In the past two years we have sent out nearly twenty thousand letters and sample pamphlets to lay people, whose names were furnished by the telephone directories. The returns here have not been as gratifying as those from the ministers. We have the satisfaction of knowing that in nearly twenty thousand homes a pamphlet on the Catholic teachings about the Holy Bible found an entrance. In some it received only silence as far as we are concerned, in some it provoked an answer to us more or less severe, and in about four hundred homes there was found one who was sufficiently interested to write asking for a pamphlet each month. That was only a two per cent return.

WHEN we finally finish this task we will have sent out about forty or fifty thousand letters and sample pamphlets. Judging the future returns by the past we will then have about one thousand lay people of non-Catholic or no religion on our files, receiving each month a pamphlet on some Catholic doctrine or practice. We have the hope of continuing even further so that our names will gradually increase.

If we are able to interest two per cent of our non-Catholic population in sending for and reading Catholic literature, we feel safe in saying that two per cent of the entire non-Catholic population of these United States might also be so persuaded. According to this reckoning we might be able to reach two millions of our separated brethren. This would indeed be a powerful leaven in the mass of our population.

And if we were able to interest almost twenty-five per cent of the clergymen of various religious organizations to send for and to read the Catholic position on religious and social questions, it seems that that same percentage might also be

so persuaded throughout the nation. In this instance we are reaching the religious leaders of the people. It seems to us that no avenue is more open to us for the purpose of religious instruction and the desire to have ourselves and our religion properly understood by those who have not understood.

GREAT care is taken in the selection of the proper pamphlets. We shun argumentative pamphlets and choose rather explanatory ones. We do not purposely avoid dogmatic topics, but we choose pamphlets on dogmatic subjects that are written with the minimum of fault-finding with the religious position of others and the maximum of explanation of the Catholic doctrine. Our short experience in giving doctrinal talks to non-Catholics have made it clear that people remember only the fault that is found with their position, and have quickly forgotten the explanation of Catholic doctrine. The minds of the hearers are so filled with the horror of the attack on their defenceless citadel, that they cannot find it in their hearts to welcome the messengers of truth that come to announce peace. This has been our attitude in the matter of pamphlets.

The sample pamphlet has this quality. We send out to our prospective list of friends the pamphlet on *The Bible*, entitled "The Bible: What is it?" With it goes a letter offering free of charge, other pamphlets, one each month. When an answer comes, we write the person to thank him or her for this courtesy. We express the hope that future pamphlets will continue to interest.

Last year we sent out a series of studies on *The Bible*. One was "Chained Bibles Before and After the Reformation;" another, "The Authorized Interpreter of Holy Scripture." We offered in one month to send an additional pamphlet on "The Open Bible in Pre-Reformation Days." About twenty-five on our list wrote in particularly for this further study on *The Bible*.

"A Brief History of Religion" was sent out as the first of another series; it was followed by "What is the Catholic Church?" A pamphlet on "Christian Marriage" was sent out in February of this year. In the letter accompanying it we offered to send the Holy Father's Encyclical on "Marriage." We had over twenty requests for it.

WE are just planting the seeds; we cannot expect results as yet in the form of converts. We shall even rest satisfied, if not over-much pleased, if the holy will of God does not deign to bless this work with our knowledge of converts made. The purpose of every Catholic, and particularly of every Catholic priest, is to bring people to the knowledge of truth, and to persuade them to acknowledge it; but the first purpose of our "pamphlet-a-month" plan was to prepare the field by weeding out the reasons for

bigotry and intolerance, which like thorns would grow up and choke the good seed of the Gospel. (Matthew, 13, 7). If this work of ours roots the thorns and but prepares the land for God's message in other years or in another generation, we shall rest satisfied, and even somewhat pleased in the hope.

Up to this time we have letters to show that our efforts along this line have not been in vain.

From a minister of Waynesboro comes a grateful letter:

I have been receiving each month for a year the pamphlets you have been so kindly mailing to me. I appreciate them, and have been reading them with a special interest.

In your letter of April 8, 1929, you said: "I believe that we are all agreed that the want of cooperation among the various Christian Churches means a great loss to religion. This want of cooperation is the direct result of mutual misunderstanding."

One Sunday fully two years ago as I was preaching I was urging my people to greater diligence in bringing themselves to a higher plane of Christian living; and yet while doing that to manifest charity toward others who may not see as we do. I then said there ought to be a greater degree of tolerance between us and the Catholic people. The statement startled my people a little, but there was no adverse criticism. We had been thinking along a similar line, but you have made it practical. . . .

ANOTHER minister wrote, after receiving one of our pamphlets on The Bible:

Many thanks for the "Open Bible in Pre-Reformation Times." This pamphlet gives the most illuminating and convincing study I have read on the subject. If given general circulation it should help much to overcome the prevailing prejudice between earnest thinking people.

And still another minister writes:

I wish to thank you kindly for the booklets which you have sent and to tell you that I have read them with interest, and much misunderstanding regarding the faith of my brother Catholics has been cleared away by correct information.

From a layman of Lebanon:

I want to thank you for the literature you have been sending me every month. I find it intensely interesting. I wish more people could read it.

My rector asked me to lend him the literature you have sent me. I told him that I didn't care to loan it but gave him your address.

From a minister of Harrisburg.

I have enjoyed reading the booklets you have sent from time to time. I would appreciate if you would continue sending others.

From a minister of Shrewsbury:

I am greatly enjoying your pamphlets on various phases of Catholic teaching. I have an open mind on all subjects. You stated in several of your communications that you have other pamphlets that may be had for the asking. Anything that you have will be received and read by me.

From another minister:

Accept my heartfelt thanks for the copy of the Pontiff's Encyclical on Marriage, a remarkable document, and perfectly consistent with Holy Scripture and sound reason. I do pray that it may be a mighty force against the pernicious teaching and immoral practices of the present day respecting the Divine Institution of Marriage; and a great incentive to God-fearing men and women to preserve sacredly the marriage relations.

I have read the Encyclical with great interest and profit.

From still another minister:

Your pamphlet, "Christian Marriage" received. I have been greatly helped by the teaching of the Church, in the steadfastness of its religion, regarding marriage.

I am an anxious waiter for your pamphlets each month. Not a word in them escapes my careful attention and study.

Your literature has built up within me an inestimable regard for the Roman Catholic Church.

I will appreciate a copy of the Pope's Encyclical on Marriage. Thank you.

REMAILING OF CATHOLIC LITERATURE IN THE NATCHEZ DIOCESE

IN the Diocese of Natchez, the Right Reverend Bishop has assigned to the different units of the newly formed Diocesan Council of Catholic Women certain specific works of Catholic Action, among them the remailing of Catholic literature, designated by the Bishop as a special activity of the Children of Mary Society of the Diocese whose officers recently issued the following practical suggestions dealing with this particular work:

Purpose—The purpose of this work is to gather used Catholic papers and magazines and to remail them to persons, especially in the country missions, who would welcome them and profit by them.

Gathering Literature—The pastor might be asked to make an announcement that after our Catholic people have read their papers and magazines they leave them in a specified place, that they may be placed in the hands of the committee for remailing.

Another source from which papers and magazines might be gotten would be the left-overs from the rack.

Committee on Remailing—Literature may be remailed either by a committee in the local parish to the missions pertaining to that parish; or, where a parish has no missions, the literature might be sent to a central district committee to be remailed to names within that district.

Mailing List—A mailing list of individuals to whom such literature would be acceptable and profitable could be made up by consulting the pastors who have missions—each district to make up its own mailing list.

Do not attempt to start mailing on too large a scale—start small and grow.

Financing—The only expense that should be incurred in this work will be postage stamps. This expense will be small and the committee will find some means of procuring the necessary funds.

WE have interested the members of two Holy Name societies in our program. The Holy Name Society of St. Anne's Parish in Lancaster has for some time been sending out literature to a selected list of fellow-citizens; the Society of St. Vincent's Church in Hanover has recently mailed five hundred circulars and sample pamphlets to the people of their city and surrounding territory.

Our purpose in publishing this article is to show other Catholic organizations throughout our land the possibility of carrying out our plan in their own territories. Our office—The Harrisburg Apostolate, Box 323, Carlisle, Penna.—will gladly give any information that is desired. We are equipped to furnish letters (we print them here, if that is desired), pamphlets and other literature helpful in carrying on the work.

Ephesus Fifteen Centuries Ago

By Rev. Hubert Louis Motry, D.D.

NOTE—Fifteen hundred years ago on June 22, 431, with the approval of Pope Celestine and with St. Cyril, Patriarch of Alexandria, as president, 198 bishops of the Catholic Church assembled in council at Ephesus and began the deliberations which resulted in condemning the heretical teachings of Nestorius and in proclaiming the union of the two natures in the one divine person of our Lord, and in further declaring that "the most benign Mother of God should for ever have accorded to her the honor of being the Mother of God."

At the direction of Pope Pius XI, the fifteenth centenary of this great event and its historical decisions are being commemorated this month throughout the Christian world. The N. C. W. C. REVIEW is fortunate in being able to present to its readers the accompanying article by Dr. Motry, professor of canon law at the Catholic University of America, dealing most interestingly with the history of the Council and pointing out the significance of the doctrinal pronouncements which it made.

IN COMPLIANCE WITH the request of the Holy Father that the Fifteenth Centenary of the Council of Ephesus be appropriately celebrated, the faithful not only in Rome but also elsewhere are paying tribute to the memory of that momentous event in the early centuries of the Church. The important declarations of Catholic Faith pronounced at that gathering are worthy of recalling also at this distant day. It will be in harmony with the movement of celebrating the Centenary to note a few things concerning the City of Ephesus, the history and circumstances of the great Council held there fifteen centuries ago.

Ephesus at the time of the Council had an historic past as long as that which separates it from us now. The foundation of this important center of thought, of political and commercial activity, took place eleven centuries before Christ. For over three centuries (from 27 B.C. to 297 A.D.) it served as the proconsular center of the Roman Province of Asia. It enjoyed prominence also as the birthplace of many famous men, among whom was the historian Xenophon. Its chief temple, dedicated to Diana, was considered one of the architectural marvels of antiquity. Scripture honors it in several places, as for instance in the writings of St. Paul, who addressed one of his Letters to the Ephesians. St. Paul himself lived there for three years. St. Timothy, a disciple of St. Paul, was placed in charge of the Church of Ephesus. The Acts of the Apostles mention Ephesus, in several passages, so does the Apocalypse of St. John, in its first chapter. St. John the Apostle died in that city according to the testimony of St. Irenaeus and other early writers. It gradually ceded its political prominence to the imperial city of Byzantium, or Constantinople. In the course of long centuries of its history under the dominion of Arabs, Turks, and Byzantines it was destroyed and rebuilt several times.

ITS present name, or rather that of the town built on the neighboring hills, is Ayasaluk. This community consists at present of about three thousand inhabitants. All that remains of the glory of the ancient city is a heap of ruins. In the marshland below the present village there still may be seen the broken outlines of what was probably the Church of the Mother of God, the cathedral in which the doctrines



REV. HUBERT LOUIS MOTRY, D.D.

of the Universal Church were announced fifteen hundred years ago. The memory of the city as a metropolitan see is still kept sacred in the custom whereby a member of the Hierarchy bears the title of Titular Archbishop of Ephesus.

The Council of 431 can be best understood in the light of the events that led up to it. Nestorius, a heretic of the fifth century, had been teaching that there were two persons in Christ, a divine person and a human person, that these two persons were united in a merely external way, in a moral union, that the Incarnation meant the indwelling of the Word of God in a purely human

Jesus, and that Mary could not be called the Mother of God. As long as Nestorius taught in abstract terms concerning "personality," "moral union" and the like, his error remained somewhat hidden, but as soon as he taught, in concrete fashion, that Mary was not the Mother of God the falsity of his whole system became evident.

THE matter was brought to the attention of Pope St. Celestine by St. Cyril, the Patriarch of Alexandria. The Pontiff immediately took steps to crush the false doctrines of Nestorius, by holding a Synod at Rome at which the heresy was condemned and its defender threatened with deposition. St. Cyril was authorized to inform Nestorius of the decision of the Pope. Strangely enough, Nestorius sought to protect himself by influencing the Emperor Theodosius II towards calling together a General Council, which, in its very first session was to condemn the heresy in a final manner. The Pope welcomed the convocation of the Council and sent three legates to give judgment on the procedure. It had been the earnest hope of the emperor and, of course, of others also, that the learned Augustine, the saintly bishop of Hippo, would be present but the great exponent of the Christian Faith had died in August, 430, during the siege of the episcopal city.

When the Council finally assembled on June 22, 431, for its first session there were about two hundred bishops present. Nestorius had received three summons but obstinately refused to attend the gathering. The profession of Faith as contained in the Nicene Creed constituted the formal opening of the Council. The correspondence that had taken place between St. Celestine, the Pope, St. Cyril, the patri-

arch and Nestorius was then placed before the Fathers.

In a previous Synod, at Alexandria, the teachings of the Church on the points which Nestorius attacked, had been summarized in twelve declarations. These twelve declarations were taken over by the Council at Ephesus and duly promulgated as teachings of the true Faith. The first of these presents the fundamental and vital point of difference between the Christian and the Nestorian teachings. It reads as follows: "If any one does not confess that Emmanuel is true God, and that *therefore* the holy Virgin is the Mother of God, since she bore according to the flesh the Word of God made flesh, let him be anathema." (*"Si quis non confitetur, Deum esse veraciter Emmanuel, et propterea Dei genitricem sanctam virginem: peperit enim secundum carnem carnem factum Dei Verbum, anathema sit."*) This canon was placed first because of its keystone position in the doctrinal structure, the rest of the canons supporting and explaining its contents.

THE declaration quoted does not merely state the doctrine of the Church: that Christ is true God and that Mary, the Mother of Christ is therefore the Mother of God, but it also adds the basic reason for the doctrine: since she bore according to the flesh the Incarnate Word of God. After all the canons were read, the reply of Nestorius to each of them and pertinent passages from his writings and public utterances were placed before the Fathers of the Council. The sentence condemning Nestorius was finally drawn up and signed by all present. It summarizes the acts of the first session in the following words:

"And in addition to other things, the most impious Nestorius has neither been willing to obey our citation, nor to receive the most holy and God-fearing bishops whom we sent to him, we have necessarily betaken ourselves to the examination of his impieties; and, having apprehended from his letters and from his writings, and from his recent sayings in this metropolis, which have been reported, that his opinions and teachings are impious, we being necessarily impelled thereto both by the canons (for his contumacy) and by the letter (to Cyril) of our most holy father and colleague Celestine, Bishop of the Roman Church, with many tears have arrived at the following grievous sentence against him: Our Lord Jesus Christ, who has been blasphemed by him, has defined by this holy synod that the same Nestorius is excluded from all episcopal dignity and from every assembly of bishops."

IT WAS evening when the session closed and the acts and decrees of the Fathers were made known to the expectant multitude. A wave of rejoicing swept over the city for its people had lived in a spirit of resentment since the first occasion, many months before, when the title of "*Mother of God*" had been refused to the Blessed Virgin in a public utterance made by one of the followers of Nestorius. St. Cyril in a letter to his own flock at Alexandria makes mention of the joy that reigned in Ephesus after the results of the first session were made known.

"Although the proceedings," he writes "ought to be detailed more fully to you, I must be brief, since the letter-carriers are in haste. Be it known to you, then, that the Synod was held in the great Church known as 'Mary Theotokos' (that is, "*Mother of God*"), in the City of Ephesus, on the 22nd of June. After the whole day had been spent there, the blasphemous and already condemned Nestorius, who did not dare come to the Synod, was subjected by us to the sentence of deposition and removed from the episcopal rank.

ABOUT two hundred of us Bishops were gathered there. But the entire populace of the city stood from daylight till evening awaiting the judgment of the holy Synod. When it was learned that the author of the blasphemies was degraded, all with one voice began to extol the holy Synod and to glorify God because the enemy of the faith had fallen. As soon as we issued forth from the church they led us to our lodgings by the light of torches. It was evening; there was great joy on all sides; many were the lamps lit, and there were even women carrying thuribles before us.

"And thus the Saviour shows His power against those who seek to detract from His glory."

No one imbued with the true Faith can recall the stirring events and the momentous doctrinal decisions of that great epoch of the Church without realizing how true are the words concerning the important position of the Blessed Virgin in the divine plan of salvation: "*Gaude, Virgo Maria, cunctas haereses sola interemisti in universo mundo.*" ("Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world.") How true one finds the prophecy that She, the Mother of God, would crush the head of the serpent.

In the course of the sessions the errors of Pelagius and his followers were also condemned.

The primacy of the Roman Pontiff received mention in the sentence of Nestorius' condemnation given above. But there is another striking passage concerning the same subject which reads as follows: "To no age is it doubtful, rather to all ages is it known that holy and blessed Peter, the prince and head of the Apostles, the column of the Faith, and foundation of the Catholic Church, received from our Lord Jesus Christ, the Saviour and Redeemer of the human race, the keys of the Kingdom, and that to him was given the power of binding and loosing sins, who until this day and for ever lives and judges in his successors. His successor in order and his representative, our holy and most blessed Pope Celestine. . . ."

The Centenary of the great Council brings back to mind the stormy periods of the early Church, its struggle against the powers of darkness, against the serpent of heresy. It recalls also, however, the consoling doctrine concerning the importance and the power of the Mother of God in the divine plan of salvation.

INFORMATION ON SUMMER CAMPS

THE National Catholic Welfare Conference has compiled a list of summer camps for boys and girls. These camps are located in all parts of the United States—in the country, among the mountains and at the lakes. An effort was made to secure data on all camps that can provide a happy and safe vacation for boys and girls under conditions that foster Catholic spirit and practice. This information is available to parents who plan to send their boys and girls to camp this summer.

Those who make inquiry should state whether the camp sought is for a boy or a girl, the location preferred and the type of camp desired. Camps fall into three classes: the so-called "fresh air" camps (i.e., free camps); the moderately priced camps and the high priced camps. Information is also available on camp programs, personnel, etc., which will be helpful to any who contemplate establishing camps. Address: National Catholic Welfare Conference, 1312 Massachusetts Avenue, N.W., Washington, D. C.

The Catholic Laymen's League of Virginia

By John E. Milan, President

THE CATHOLIC LAYMEN'S LEAGUE of Virginia of which the country has heard a good deal in the last two years, is actually an adjunct of the Holy Name Society. The movement for the entry of the Holy Name Society of the Richmond Diocesan Union in the essentially important field of spreading Catholic truth was inaugurated at the annual convention of the society at Lynchburg in September, 1928. At that time the attacks on the Church and her doctrines, which previously had been mild and sporadic but always prevalent had become vicious and obnoxious. She was insulted and maligned, and her doctrines were maliciously distorted and deliberately misrepresented. She was attacked from all sides—by political speakers on the stump, by some Protestant ministers from their pulpits, and by circulators of insidious and defamatory literature. These were aided and abetted in no little way by some of the papers which permitted their columns to be used by demagogues to stir up strife and hatred between Catholics and non-Catholics, until there was hardly left a spot in the state to which this false and malicious propaganda had not spread its corrupting influence and blemished the fair name of Virginia. Therefore it became apparent that if the vile calumnies hurled against the Catholic Church and her sons and daughters were to be arrested and combated, vigorous and immediate action of some kind must be taken.

SO at the expressed desire of the Rt. Rev. Andrew J. Brennan, Bishop of Richmond, whose thought was that this important task should be undertaken by the Holy Name Society, the aid of the sturdy, practical and courageous Catholic laymen was enlisted.

They were to serve as apostles of the faith, and by every fair means possible to disseminate to every section of the state authoritative information regarding the actual teachings of the Church.

Thus the league came into being. In order that it might extend its influence to every nook and corner of the diocese, the diocese was divided into several sections, such as the Tidewater section, Northern section, Western section, Valley section, etc. In each section an executive committee was selected and given wide latitude in the matter of fulfilling the purpose for which the league was organized, such as providing the means therefore and preparing a course to be followed that would be fruitful of the best results.

The principal and largest work undertaken thus far by the executive committee of the Catholic Laymen's League of the Tidewater section of Virginia has been its radio activities over Station WTAR, Norfolk, Va. This station has a power of 500 watts, wave length of 384.4 meters and



RT. REV. ANDREW J. BRENNAN, D.D.
Bishop of Richmond

At whose express desire the Holy Name men of the Richmond Diocese formed, some two years ago, the Catholic Laymen's League. The accomplishments of the league in spreading Catholic truth, especially through the medium of the radio, and in counteracting attacks upon the Church and her doctrines throughout the Tidewater section of Virginia are related in the accompanying article.

a frequency of 780 K.C. It serves a territory within a radius of one hundred and fifty miles of Norfolk. Within this territory there are 600,000 homes and a population of approximately 2,500,000. It is estimated that the station has at least 400,000 radio listeners.

IN February, 1929, the committee sponsored a radio program with Station WTAR to broadcast a series of weekly educational discourses on the doctrine, practices and discipline of the Catholic Church. At the first broadcast in the early part of March, 1929, a brief announcement was made explaining the object of the Catholic Laymen's League of Tidewater Virginia in employing the radio. The radio listen-

ers were told that the purpose of broadcasting addresses by the high ecclesiastics and distinguished scholars of the Church was to promote a better understanding of the Catholic faith and to contribute to the growth of friendly relations among the several religious groups in the state. It was explained that the talks would be of a non-controversial nature, intended to promote harmony and not provoke argument or recrimination, and the hope was expressed that the programs might serve to clear away much misunderstanding of Catholic teachings and to make better understood the Church as she really is.

The Rt. Rev. Andrew J. Brennan, Bishop of Richmond, spoke at the league's radio debut on the "Necessity of Divine Faith," which evoked much praiseworthy comment.

Many requests came in from listeners for copies of the bishop's talk, and the daily press were very generous in giving publicity to the address, especially the *Norfolk Virginian-Pilot*, which, besides carrying a picture of the bishop, printed a two-column news article regarding the talk and quoted at considerable length the bishop's remarks.

FOLLOWING the first radio speaker, Rev. Dr. Louis Motry, professor of canon law at the Catholic University of America at Washington, addressed the radio audience on "The Pope and the Temporal Power," and later on in the series delivered addresses on the "Catholic Church and Confession" and the "Spanish Inquisition."

Other speakers over the radio were the Rev. Dr. Edmond A. Walsh, S.J., vice-president of Georgetown University and dean of its School of Foreign Service, whose talk was on the present status of Christianity in Russia under the Soviet regime; Rev. Dr. George Johnson, professor of education at the Catholic University of America, who spoke on the subject, "Veneration of the Blessed Virgin;" Rt. Rev. William J. Hafey, Bishop of Raleigh, who discussed "The Catholic Church and the Bible;" Rev. Dr. Fulton Sheen, professor of

philosophy of religion at the Catholic University, who spoke on "What Christmas Means to a Catholic." In addition, "The Catholic Attitude on Education" was discussed by Rev. Dr. Francis Byrne, director of education for the Diocese of Richmond; while Rev. Edward A. Brosnan, diocesan director of the Holy Name Society of the Richmond Union, spoke on the subject, "The Communion of Saints and Prayer for the Dead." The spiritual director of the league, Rev. Edward L. Stephens, discussed the subject of "Christ the King in Exile." The last speaker of the series of broadcasts was the Rev. Charles J. Herzog, of the Jesuit College at Woodstock, Maryland, who made two talks—"Marriage and the Christian Family" and "Divorce and Birth Control." These talks were very timely and evoked considerable interest, since just previous to these discussions the Holy Father had spoken to the entire Christian world through his notable encyclical on the sanctity of marriage.

PREVIOUS to each weekly talk in the series, five-inch display "ads" were carried in all of the daily papers published in the Tidewater section of the state, giving full details of the broadcasts—the sponsors of the programs, name of the speaker, the subject of the address, and an invitation to submit questions concerning the doctrines of the Church. The questions were answered by Fathers Brosnan and Stephens.

The reaction following the radio addresses was extremely gratifying and fully justified the labor and money expended in bringing the truth of Holy Mother Church to the people of Tidewater Virginia. Forty-six questions were received from interested non-Catholics requesting to be informed on particular doctrines and practices of the Church. One hundred and sixty-five copies of Cardinal Gibbons' *The Faith of Our Fathers*, have been sent out to non-Catholics upon their written requests, and likewise a number of copies of the authorized English text of the encyclical letter of Pope Pius XI on Marriage.

The Catholic Laymen's League of Tidewater Virginia has expended thus far in carrying on its activities more than two thousand dollars, and excellent results already have been obtained, and there is no question but that there now exists a kindlier feeling between Catholics and non-Catholics in this part of Virginia.

THE greatest difficulty which confronts the league is securing the money necessary for its work. There are embraced in the Tidewater Virginia section of the Catholic Laymen's League nine parishes—five in Norfolk and one each in Portsmouth, Newport News, Fortress Monroe and Suffolk. None of these parishes is what one might call a rich parish. One parish has only about seventy-five Catholics, hardly enough to provide the necessities of life for a pastor. Another has about one hundred Catholics. The other parishes have larger congregations, but the pastors have their burdens also, paying the debt of their churches and schools and maintaining the parochial schools which in most cases are not self-supporting. But even under these ad-

verse conditions, the members of the executive committee of the league are raising enough money to continue its work for the glory of God and His divine Church on earth. That the league has been so successful thus far in securing money for its needs has been due mainly to the untiring energy and the infinite patience and zeal manifested by our enthusiastic spiritual director of the executive committee of the league, Rev. Edward L. Stephens. Rev. Edward A. Brosnan, diocesan director of the Holy Name Society, has also manifested a deep interest in the work of the league, and has rendered effective assistance.

THE first active work of the league was the circulation among non-Catholics of month-end subscriptions to *Our Sunday Visitor*. This activity was undertaken shortly after the league was formed, and at the present time this splendid Catholic publication is being sent each month to nearly four hundred persons not of our Faith. The list includes the names of men and women of high repute and prominently identified, both socially and in a business way, with the communities in which they reside. The papers, paid for by the league, were not sent out anonymously. About the time of the expected receipt by the subscribers of the first month-end copy from the publishers a dignified and courteously phrased letter, prepared by the executive committee of the league on its own stationery showing prominently the name of the organization, its officers and members, was mailed to each subscriber. The letter reads in part as follows:

"**D**EAR Friend:

"There has been formed in the State of Virginia an organization known as the Catholic Laymen's League. As its name implies, it is composed of the lay members of the Catholic Church. The League has no purpose other than to bring about a friendlier feeling among Virginians, irrespective of creed, and it hopes to do this in a most sincere and respectful manner by placing in the hands of our non-Catholic fellow citizens the facts concerning Catholic truth and practice.

"We have learned from experience that most of the opposition to Catholics was due, not to what they believe, but to what many good people thought was Catholic doctrine. Everyone knows of the slanders, misrepresentations and calumnies broadcast against the Catholic Church, and we have known supposedly intelligent men to give credence to the most absurd statements regarding the Church, when the slightest investigation would have shown the fallacious character of the charges.

"Bigotry is an enemy of American principles and tends to destroy that peace and harmony which ought to prevail among all our people. No community can expect to thrive and prosper to the fullest extent, and no citizen can conscientiously fulfill his duties of citizenship, if religious prejudice is permitted to enter into our hearts and sway our better judgment.

"The Catholic Laymen's League is not seeking converts to the Catholic Church, it has no new principles to teach, no new laws to propose, no interest in any political candidate for public office, no axe to grind, no old scores to settle, and no interest not common to all good citizens. . . .

"In beginning our work, we are sending you for one year a complimentary monthly issue of *Our Sunday Visitor*, a Catholic newspaper published under the direction of a Bishop of the Catholic Church . . . and we respectfully ask that you

(Continued on page 22)

The Catholic Church and the Rural Life Problem*

By Rev. W. Howard Bishop

President, Catholic Rural Life Conference

THERE ARE VERY GOOD reasons why the Church's work in the rural field should be particularly stressed.

The main force of Catholic effort in the United States has up to this time been thrown into the cities and large towns where commerce and industry hold such a spell over the souls of men that the best efforts that are extended for vast numbers of the multitudes who must be served seem at times to be almost futile. The rural effort of the Church has been light by comparison, partly because of the great difficulties in the way of ministering efficiently to widely scattered flocks, partly because of the apparently greater need of attention to the constantly increasing numbers of Catholics who have been crowding to the industrial centers.

From the consequent hardship that rural Catholics have experienced in practising their Faith two opposite tendencies have been noted. One is the enduring character of the Faith among people brought up in the country who have persevered in spite of obstacles. The other is the tendency of other rural Catholics, either because the obstacles to be surmounted were greater or their moral stamina was weaker, to lose the Faith altogether. There are whole sections in the South, for example, where nothing but the Irish names of the original Catholic settlers survive in their Protestant descendants.

IN connection with these two facts it must be borne in mind that the rural districts have always produced more children than could find employment in the limited occupational field they offer, with the consequence that a goodly proportion of them have migrated to the cities to seek a livelihood. The proportion of migrants from country to city has increased with each generation as the use of more advanced methods has made fewer hands necessary on the farms, and the increasing complexity of city life has opened up more and more jobs in the industrial centers.

The crowding process in the cities has been accompanied by the declining birth-rate and a death-rate higher than in the country. The birth-rate in the country has also declined as modern sophistication has spread to rural communities, but it is still ahead of the city rate. The country is still the land of children. Nature, the cheapness of living and the economy of the farm home where children are economic producers, tend to encourage large families whereas the whole structure of life in the cities tends to discourage them. The cities, then, receive a great portion of their annual increase from the rural sections. Some statisticians have gone so far as to say that the natural increase (i.e., birth-rate minus death-rate) in our cities is not sufficient to keep them alive four generations without additions from foreign immigration and rural immigration. At any rate, the country is the

largest contributor to the annual growth of our cities insofar as the native-born element is concerned.

For the Church this means that its great urban population is being affected by an annual addition from the country. Part of this addition is absorbed into the vast group of practical, church-going Catholics and becomes its back bone. The other part—how great a part nobody knows—has virtually lost the Faith before emigrating to the cities. They swell the numbers of that vast, unreachable class that are the despair of every city pastor—the “fallen-aways.”

CHURCH leaders, contemplating this situation, have begun to see that the great effort they are putting forth in the urban centers will be largely wasted until they begin to make efforts correspondingly great to hold the gains the Church has made in the country and prevent the leakage that is going on there. Or, to put it differently, they begin to see that if the religious opportunities of country Catholics even approached an equality with those of their city brethren, a large part of the problem of reaching the “fallen-aways” in the cities would be obviated. They are beginning to see that whereas the city parish serves only city Catholics, the country parish serves both country and city.

Another thing religious leaders are now disposed to weigh more thoughtfully is that the rural environment itself predisposes people to be religious. They are living in God's own work-shop. His wonders are being unfolded before them every day. They can ignore many things; they cannot ignore God. If they cease to be Catholics, they become Protestants or religious fanatics. They never become atheists or communists. There is reason to believe, then, that if the Church backs its rural people with its institutions to a degree comparable to the backing it is giving its city people, the type of Catholicity that will result on all fronts will be deeper and more thoroughgoing.

BUT building up strong parishes in the country with educational facilities that can reach their scattered members is not a simple matter. Many a strong heart has faltered at easier problems. Long distances between families, the intensely individualistic spirit among country people that seems to defy effective organization, and the usual poverty of rural groups that so often disqualifies them for ambitious undertakings are factors that challenge the enthusiasm of the most ardent apostle.

Add to these difficulties the ten years of continuous depression in the country now culminating in a general catastrophe to all industries with farming at the very bottom of the wreck, the many abandoned farms, the increasing number of tenants, the declining number of owners, the constantly mounting tax burden, and the heavily mortgaged homes, and you will begin to understand the sense of utter

*A lecture delivered May 20, 1931, before the Students in Economics, Catholic University of America.

defeat and discouragement that has settled like a dense cloud over rural America. Parishes cannot be built up and organizations and schools established under such disheartening conditions, one would conclude. And yet these are the things our Catholic rural movement must accomplish, and these are the conditions under which it is actually doing its work.

WITH such conditions well in mind it will not be hard to understand why this movement to build up the Faith in the country is placing strong emphasis on its social and economic program. Men must live even before they can worship. Our movement, therefore, urges upon rural pastors and teachers the necessity of gearing in with all really worth while civic movements for the improvement of rural conditions.

The pastor is educated, he is a trained leader. It is easy for him to advise his people and they are more likely to listen to him than to anyone else. He need not be a farmer to know when farmers are in a rut. He can urge upon them the advantages of cooperative buying and selling and give a helping hand in organization work; he can recommend the improvement of seed and livestock, the keeping of accounts, the business-like management of farms. If he can do nothing more, he can at least urge their cooperation with the extension service of the state universities which are doing all they can to improve the farmer's economic status. He can encourage his young people to join the agricultural club in the local school, or if he has a parish school he can form a club of his own. These clubs are doing two things for the younger generation that it would be very hard to do as effectively for the older ones. They are teaching the best modern farming methods and they are developing rural leaders. The rural parish needs such influences among its youth if it is to become the self-sustaining dispenser of religious enlightenment for future generations. How else will it hold a fair number of the more imaginative and aggressive type of citizens, the kind upon whom community leadership and church support are founded? Yes, the Church in the rural sections must have a strong economic program if it is to maintain the footholds it has gained and grown in numbers and influence.

THE economic program of the rural parishes might be termed a long-range preparation to insure future permanence of tenure for the Catholic group while the truly essential missionary program is getting in its work. It simply means that if we are to expect the best type of rural Catholics to stay in the country and rear large families and keep up the parish plants, it is no more than fair that we should bestir ourselves and try to make rural life worth while for them financially as well as spiritually. Nevertheless, the spiritual work to be accomplished is the soul of the rural movement. It is a work, moreover, which does not take years to register results, though its fruits will multiply with time. The spiritual program is simply to heed the command

of Christ to carry the gospel to every creature, and the medium is Catholic education.

It is commonly understood that Catholic education is synonymous with the parochial school system. It is very true that parochial schools are the basis of Catholic education, but we should be terribly handicapped in the country if they were the only means of bringing people to a knowledge of Catholic truth, and this for several reasons. First, parochial schools are expensive and cumbersome and cannot be thought of except where the groups to be reached are fairly large and there is assurance of adequate financial support. This is no handicap in large, well-supported parishes. But what about the small groups of Catholics that may be gathered up here and there in so many queer little country places? What about the isolated Catholic families of the Protestant South and West where not even small groups can be got together? Our movement has developed instrumentalities to care for them that are tremendously efficient considering the expense involved.

For the small groups there is the vacation school of religion and for the isolated families, the correspondence courses of religion. Both are familiar to readers of Catholic periodicals and I will not attempt to describe them further. It is not claimed that either is a substitute for parochial schools, but they reach where parochial schools cannot reach, and they do an exceedingly good job of enlightening Catholic children about the principal truths of the Faith and their moral obligations. They are infinitely better than nothing at all, and if there is a possibility of developing the desire for a parochial school in a given community, where shall we find a better way to develop it?

THE second reason why parochial schools cannot carry the full burden of Catholic education is because adults cannot attend them. They are for children, and adult Catholics are grievously in need of religious training as anybody with even a superficial knowledge of modern life will agree. The youth of our day could not be so calloused and wayward if their elders were not badly at sea on many questions of religion and morals. Adult education is a crying need in the great moral crisis that has come upon the world. Catholic education cannot confine its instructions to childhood and youth if it looks for real cooperation in the homes. An ill-advised or careless parent can nullify the efforts of the best religious teachers on earth. Family education and education for parenthood are terms forged in the fires of direst need. The Catholic rural movement is adapting this new remedy for a very modern problem to the needs of an environment which is generally favorable to the highest ideals of family life but where the pull of modern pleasure-madness is nevertheless being felt with somewhat bewildering effect.

Then there is yet another reason why parochial schools cannot entirely fill the bill in matters of Catholic education. Teaching the gospel to every creature involves the enlightenment of non-Catholics about the Catholic Church. The school is not the place for this. There are the best of reasons why a Catholic rural movement should not shrink from this task. Intolerant movements against the Church have had their most impregnable strongholds in rural sections where Catholics are few and scattered and afraid to speak up for their Church. How much lukewarmness and how many actual defections from the Church in rural regions can be traced to the hostility that lurks in the very atmosphere of so many rural places! How much of the intolerance of certain urban groups could be traced to rural beginnings. How much anti-Catholic legislation attempted or actually passed by state legislatures has drawn the bulk of its support from rural constituencies.

That the rural movement should undertake the enlightenment of non-Catholic rural people about the Church is, therefore, not only an effort to bring more converts into the fold but to bring more sanity and understanding into the attitude of the non-Catholic world and therefore more harmony and good feeling everywhere. It is patriotic as well as missionary.

C. P. A. Holds Successful Meeting at Baltimore

Addresses by Noted Speakers Feature Organization's "Coming-Of-Age Convention"

THE 21ST ANNUAL MEETING of the Catholic Press Association of the United States, held at Baltimore, Md., May 21-23, listed as its "Coming-Of-Age Convention," measured up in every way to the high standard set by previous gatherings of the organization. With the officials of the archdiocesan organ—*The Baltimore Catholic Review*—acting as hosts and with Their Excellencies, the Most Rev. Michael J. Curley, Archbishop of Baltimore, and the Rt. Rev. John M. McNamara, Auxiliary Bishop of Baltimore, and Governor Albert E. Ritchie of Maryland taking prominent parts in the program, the papers and discussions dealt with a variety of problems of interest to Catholic editors and made numerous recommendations pertinent to the editorial and business direction of Catholic publications.

One of the most important actions taken by the convention was the adoption of an advertising code of nine articles calling for accuracy of circulation statements to prospective advertisers, selection of worthy solicitors to represent the Catholic Press, the maintenance of fixed rates for all, rejection of patent medicine and "cure-all" advertisements, protection of readers by a competent investigation of all advertising copy, and the employment at all times of sound business methods.

The convention unanimously voted the appointment of a special committee, headed by E. Lester Muller of the *Baltimore Catholic Review*, to convey to the family of Justin McGrath the condolences of the members of the association at the death of the director of the *N. C. W. C. News Service*.

The delegates attended a Mass for departed members of the organization in the Cathedral on Saturday, the third day of the convention, at which the celebrant was Rev. Wilfred Parsons, S.J., editor of *America*. They then visited the crypt and prayed before the tombs of six former bishops on the spot where Bishop John Carroll, Cardinal Gibbons, and five other bishops of Baltimore lie buried.

ALL the present officers of the association were reelected. They are Rt. Rev. J. J. Hartley, Bishop of Columbus, honorary president; Benedict Elder, editor of *The Record*, Louisville, Ky., president; the Rev. Harold Purcell, C.P., editor of *The Sign*, Union City, N. J., vice-president; J. H. Meier, editor of the *Catholic Press Directory*, Chicago, secretary; and Charles H. Ridder, business manager of the *Catholic News*, New York, treasurer.

Members of the board of directors reelected were: the Rev. John J. O'Connor, editor of *The Evangelist*, Albany, N. Y.; Anthony J. Beck, editor of the *Michigan Catholic*, Detroit; and Joseph J. Quinn, editor of the *Southwest Courier*, Oklahoma City. Members of bureaus were named as follows: News Service Bureau, the Rev. E. J. Ferger, editor and publisher of the *Catholic Union and Times*, Buffalo, N. Y.; Vincent de P. Fitzpatrick, managing editor of the *Baltimore Catholic Review*, and Benedict Elder, president, *ex-officio*; Advertising Bureau, A. J. Wey, of the *Catholic Universe-Bulletin*, Cleveland; Claude M. Becker, business manager of *The Tablet*, Brooklyn, N. Y.; and E. Lester Muller, business manager of the *Baltimore Catholic Review*; Literature Bureau, the Rev. Wilfrid Parsons, S.J., editor of *America*, New York; Richard Reid, editor of *The Bulletin*, Augusta, Ga., and John McCormick, business manager of *The Commonweal*, New York. The Rev. Charles J. Mullaly, S.J., editor of the *Messenger of the Sacred Heart*, New York, resigned from the Advertising Bureau because of ill health.

A cablegram of filial devotion was despatched to the Holy Father as the delegates began their deliberations.

Resolutions of thanks to the Church authorities of the archdiocese and the local committee, to the mayor of Baltimore and city officials, and to Governor Ritchie for his presence, were adopted. The association also adopted resolutions of congratulation to Bishop-elect Thomas K. Gorman, who has been appointed first Bishop of the Diocese of Reno, Nevada, and to Thomas F. Meehan, of the *America* staff, who has given fifty years to Catholic journalism and who was recently made a Knight of St. Gregory.

The local committee, of which Msgr. Albert E. Smith, editor of the *Baltimore Catholic Review*, was chairman, presented the delegates with a souvenir illustrated volume of the convention, *The Church in Baltimore*, by Vincent de P. Fitzpatrick, with a message of welcome from Archbishop Curley. The exhibit at the convention of relics of Catholicity in Maryland, arranged by the local committee, was a source of much interest on the part of the visiting editors. Monsignor Smith made the address of welcome to the delegates, dwelling upon the historic site of the convention as a source of inspiration to editors and publishers in carrying on the apostolate of the Catholic Press.

ARCHBISHOP Curley, principal speaker at the banquet, sounded a strong warning against mixed marriages and asked the editors to cooperate to the fullest in combating this source of Catholic leakage.

Lauding the Catholic Press, he said: "If we were to be deprived of it today, I should feel we had lost a great force for bringing God's word to the people and for supplementing the work of the pulpit itself. If the Catholic Church is to grow—and it is to grow—it will grow, in large measure, in proportion to the growth of our Catholic papers and magazines."

His Grace also called attention to ceremonies in 1934 commemorating the hundredth anniversary of the birth of Cardinal Gibbons and the 300th anniversary of the coming of the Jesuit Fathers to Maryland.

The Rt. Rev. John M. McNamara, Auxiliary Bishop of Baltimore, paid tribute to those who laid the foundations for the present Catholic Press and declared that with many secular papers "no longer merely purveyors of news but also expounders of philosophies of life frequently at variance with truth," the Catholic paper today must supplement the pulpit.

Bishop-elect Gorman of Reno, until recently editor of *The Tidings*, Los Angeles, was an honor guest at the banquet.

Monsignor Smith acted as host at the banquet and Mr. Elder, as toastmaster, said that Baltimore had been chosen for this convention so that it might be a homecoming, since the city had been the source of so many Catholic leaders. Mayor Jackson welcomed the delegates warmly in a brief talk.

Among the guests at the speakers' table, in addition to those already mentioned were: Bishop-elect Gorman; Vice-Mayor Muller of Baltimore; Rt. Rev. Msgr. James H. Ryan, rector, Catholic University of America; Rt. Rev. Msgr. Edward A. Pace, vice-rector, Catholic University; Rt. Rev. Msgr. David T. O'Dwyer, vice-chancellor, Catholic University; Rev. John F. Fenlon, S.S., provincial of the Sulpicians of the United States; Rev. John J. Burke, C.S.P., general secretary of the N. C. W. C.; and Vincent de P. Fitzpatrick, *Baltimore Catholic Review*.

A BIT of colorful pageantry was added when it was announced Lord Baltimore himself had come to bid the delegates welcome. The noble lord, clad in the gorgeous garb of his time, advanced to the speakers' table and recounted the highlights of the Catholic history of Maryland. George H. O'Connor and Matthew Horn contributed songs.

The prize winners of the Catholic Press Association Essay Contest were announced as follows:

First prize, \$300: Miss Marie Scanlon, Tobyhanna, Pa. Newspaper: *The Catholic Light*, Scranton, Pa.

Second prize, \$200: Miss Genevieve L. Kunkel, College of Notre Dame of Maryland, Baltimore. Newspaper: *The Baltimore Catholic Review*, Baltimore, Md.

Those receiving honorable mention were: Miss Margaret Kelley, Notre Dame College, South Euclid, Ohio; Joseph E. Ciesluk, St. Joseph's Seminary, Grand Rapids, Mich.; Louis J. Schaeffe, Columbia College, Dubuque, Iowa; Frederick J. Westerndorf, Terra Haute, Ind.; Miss Mary Kaltenbrun, Nazareth College, Louisville, Ky.; and Miss Margaret Heyliger, College of Saint Elizabeth, Convent Station, N. J.

Diamond Jubilee of Seton Hall College

AN ACADEMIC EVENT of unusual importance will take place in South Orange, New Jersey, on June 4, when Seton Hall College celebrates its diamond jubilee.

Founded in 1856 by the distinguished Rt. Rev. James Roosevelt Bayley, first Bishop of the See of Newark, and named by him in honor of his saintly aunt, Mother Elizabeth Seton, foundress of the Sisters of Charity in the United States, and directed during its initial years by another equally distinguished prelate, the Rt. Rev. Bernard J. McQuaid, who later became the first Bishop of Rochester, New York, Seton Hall has had an illustrious and colorful career.

The college was first situated in Madison, N. J., but in September, 1861, it was transferred to ampler buildings in South Orange, N. J. In the same year, by an act of the legislature of the State of New Jersey, the institution was incorporated under the name of Seton Hall College, empowered to grant academic degrees, and endowed with all the right belonging to similar corporations by the law of the state.

By the charter thus granted the corporate powers of the institution were vested in a board of thirteen trustees, with the Roman Catholic Bishop of Newark perpetual trustee ex-officio, and president of the board.

During the trying times of the Civil War, when so many institutions of learning were obliged to close their doors, Seton Hall not only held its own, but under the able management of Father McQuaid, attracted so many new students that, in 1865, the college building had to be enlarged to twice its original size.

In 1867 Father McQuaid was appointed Bishop of the newly erected See of Rochester, N. Y. The vice-president, the Rev. Michael A. Corrigan, D.D., was chosen to succeed Father McQuaid as president. During the eight years of his administration Dr. Corrigan improved and developed the material side of the institution, completed its equipment, beautified the grounds, advanced the standard of studies and dedicated the new chapel.

IN 1873 Dr. Corrigan was consecrated Bishop of the Diocese of Newark. He retained the office of president of the college until 1876, when his brother, the Rev. James H. Corrigan, A.M., became his successor. Under the new administration, the alumni association was organized and at the suggestion of the president undertook the erection of Alumni Hall. The cornerstone was laid on October 15, 1883.

On account of failing health Father Corrigan resigned the presidency in 1888, and the Rev. William F. Marshall, then vice-president and treasurer, was elected president by



MAIN BUILDING, SETON HALL COLLEGE

the board of trustees. Father Marshall's term of office was marked by great financial success and by increased attendance in all departments.

In June, 1897, his resignation on account of ill health, however, was accepted with regret by the board of trustees. The Rev. Joseph J. Synnott, D.D., was chosen to succeed Father Marshall.

During his presidency, he reorganized the high school department according to the principles of modern education and secured its recognition in New York and New Jersey. Upon his untimely death in 1899, he was succeeded by the Rt. Rev. Msgr. John A. Stafford, S.T.L. During the presidency of Msgr. Stafford a new infirmary was built and the chapel was renovated and beautified. Msgr. Stafford resigned in January, 1907.

The Rt. Rev. Msgr. James F. Mooney, D.D., LL.D., was appointed to succeed him. Msgr. Mooney was a man remarkable not only for his financial power, but for his erudi-

tion and inspiration. Within two years of his entrance into office, he not only liquidated considerable debt, but also succeeded in replacing the building destroyed by fire in March, 1909. In addition he erected two impressive structures for college and preparatory purposes, and a modern farm building, admirably suited to college needs. During the period of his incumbency the college enjoyed an enviable reputation because of the high character of its students in the field of scholarship, at home and abroad.

ON August 2, 1922, Msgr. Mooney, after a remarkably successful administration of more than fifteen years, moved by continued ill health, placed his resignation as president of Seton Hall in the hands of the Rt. Rev. Bishop, who thereupon appointed the Rt. Rev. Thomas H. McLaughlin, S.T.D., to take up the work of administration.

The diamond jubilee celebration of the college will take place on Thursday, June 4 with distinguished ecclesiastics taking part.

On Wednesday, June 3, the annual meeting of the Alumni Association will take place, at which the college will be the host to its former students.

There will be a pontifical field Mass, celebrated in the quadrangle of the college by His Excellency, the Right Rev. Thomas J. Walsh, D.D., J.U.D., Bishop of Newark and president of the Board of Trustees of Seton Hall College. His Eminence, Patrick Cardinal Hayes, Metropolitan Archbishop of New York, has graciously consented to be present at the Mass and has rearranged his schedule in order to honor Seton Hall on this occasion.

The Right Rev. Monsignor John A. Duffy, of the Class of '04, vicar general of the diocese, will deliver the sermon.



FACULTY OF SETON HALL COLLEGE

In the picture are: Rt. Rev. Msgr. Thomas H. McLaughlin, S.T.D., president; Rev. James A. Hamilton, A.M., S.T.B., vice-president; Rev. Ralph J. Glover, A.M., Ph.D.; Rev. Thomas J. Duffy; Rev. Adrian A. Maine; Rev. John L. McNulty; Rev. Harold J. Dilger, S.T.L.; Rev. Peter F. Guterl, S.T.D.; Rev. Thomas H. Powers; Rev. Joseph H. Brady, S.T.D.; Rev. Walter G. Jarvais; F. C. L. Schreiner, Dr. Mus.; George J. Brooks, LL.B.; Jerome D. Gilmartin; John W. Scavone; and Albert L. Taylor.

Colleges Join N. C. W. C. in Observing *Rerum Novarum* Anniversary

R EPORTS HAVE ALREADY begun to come in to the Social Action Department of the National Catholic Welfare Conference from Catholic colleges, universities, and Newman clubs regarding their celebration of the issuance of Pope Leo XIII's great Encyclical, *Rerum Novarum*, being held during the week of May 10-17.

These observances, sponsored by the Social Action Department, in commemoration of the memorable document included the following types of programs: Addresses on the Encyclical by public speakers or representatives from the faculty or student body; radio addresses; symposium on various phases of the Encyclical; sermons; special Mass; oratorical contests, and assemblies of faculty and students to hear the Catholic Radio Hour, on May 10, at which Dr. John A. Ryan, director of the Department, spoke on the Encyclical and its application to present-day economic problems. Copies of the *Rerum Novarum* were sent to 162 Catholic colleges in the United States.

To assist in this worldwide celebration of the *Rerum Novarum*, a pilgrimage from this country, arranged by the Social Action Department, and under the direction of the Rt. Rev. Edwin V. O'Hara, of Great Falls, Mont., was present at the commemoration services in Rome where representatives of forty nations assembled to pay honor to Pope Leo XIII for this masterpiece on the "Condition of Labor." Bishop O'Hara spoke in the name of the American group.

A MONG the institutions that have sent in accounts of their participation in the celebration are Marquette University, Milwaukee; Loyola University, Chicago; St. John's College, Brooklyn; Seton Hill College, Greensburg, Pa.; College of St. Elizabeth, Convent Station, N. J.; Marygrove College, Detroit; Marywood College, Scranton, Pa.;

St. Catherine's College, St. Paul, and Mt. St. Joseph Junior College, St. Joseph, Ky.

At Loyola University, the ethics class carried on a symposium entitled "The Labor Encyclical of Leo XIII and Present Economic Conditions." A similar program was carried on two weeks previous by the philosophy classes. These two gatherings took the form of a series of talks by students followed by discussion from the floor. The Rev. George H. Mahowald, S.J., was in charge of the meetings.

T HE observance at Marquette University, sponsored by the Rev. W. A. Padberg, S.J., was presided over by the Rev. Francis J. Haas, professor of sociology at Saint Francis Seminary and Marquette University. Four students of the latter institution presented the following papers: "The Causes and Results of the Encyclical," "The Social Influence of the *Rerum Novarum*," "Woman's Position in Industry," and "The Ethics of Wages According to the *Rerum Novarum*."

These accounts were followed by questions on these topics from the audience.

At Marygrove College in Detroit, the commemoration formed part of a Catholic Action program lasting two weeks. Papers were read by the students and each day one was given in a foreign language. The program on "Economics Day" was devoted to the Encyclical and its relation to modern conditions. Fifty-four students, Catholic, Protestant and Jew, at Marywood College, Scranton, participated in an essay contest on the Encyclical. The prize address was given during the celebration at the college on May 15.

Information reaching the N. C. W. C. Department is that many other institutions are joining in the commemoration.

1,000 Religious Vacation Schools Planned for 1931 Season

T HE CURRENT YEAR will be the most successful in the history of the Religious Vacation School movement, the Rt. Rev. Edwin V. O'Hara, Bishop of Great Falls and acting director of the Rural Life Bureau of the National Catholic Welfare Conference, stated upon his recent visit to N. C. W. C. headquarters in Washington. Considerably more than a thousand schools will be conducted throughout the country this summer, he declared, and the movement will exceed last year's record in every regard—in the number of schools, in the preparation of teachers, in the length of term, and in the general standardizing of the school program.

The 1931 edition of the *Manual of Religious Vacation Schools* has just been published, the Bishop announced, and will be used in at least 90 dioceses throughout the country this summer. Five thousand copies of this manual were distributed last year, and more are expected to be used this year. New courses of study have been entered in the 1931 edition of the *Manual*, which provides courses for six different years. Next year will see the completion of the *Manual* with a nine-year course of studies set forth, Bishop O'Hara said. The current edition also contains visual education material, especially that of the Confraternity of Christian Doctrine in the Diocese of Los Angeles, where 125 religious vacation schools were conducted last summer.

Through a subsidy of the Home Mission Board, the Catholic Rural Life Conference is helping between 25 and 30 missionary dioceses to conduct demonstration religious vacation schools this summer, Bishop O'Hara continued. Requests for this aid, he said, have come to the Rural Life Bureau in excess of the funds available. Assistance in the establishment of these demonstration schools is limited to not more than three schools in any one diocese.

In his own Diocese of Great Falls, Mont., Bishop O'Hara said, every parish or mission of more than 20 families will have a religious vacation school this summer. This, he added, will mean between 60 and 80 religious vacation schools in the See. A Confraternity of Christian Doctrine is being organized in each of these parishes and missions, and will conduct the schools. Sisters, lay teachers and seminarians have been secured to teach. When the schools are over, the Confraternities of Christian Doctrine will turn to the year-round work of pro-

viding religious education for public school children, according to a program being prepared by the Rural Life Conference.

More than 25 dioceses throughout the country have now appointed official directors of religious vacation schools, Bishop O'Hara said. These directors, he added, are superintendents of schools, or mission directors, or others.

This year, Bishop O'Hara continued, a very large number of seminarians are being prepared to teach in the religious vacation schools. Among the seminaries where students are being given training in this work are:

St. Paul's Seminary, St. Paul, Minn.; St. Patrick's Seminary, Menlo Park, Calif.; St. Thomas Seminary, Denver, Colo.; St. Francis Seminary, Milwaukee, Wis.; St. Mary's Seminary, Baltimore, Md.; St. John's Seminary, Collegeville, Minn.; the Sulpician Seminary, Washington, D. C.

Catholic Laymen's League of Virginia

(Continued from page 17)

accept and read it. Should you desire that your complimentary copy be discontinued at any time, and if you will so advise any member of the Executive Committee, we shall immediately comply with your wishes and have the mailing of the copy discontinued. . . ."

Among the several replies received was one from the president and treasurer of the Portsmouth Star Corporation, publishers of one of the most progressive and prominent daily newspapers in the Tidewater section of Virginia. This publisher not only expressed pleasure at reading the first copy of *Our Sunday Visitor* and requested that the paper be sent to him each week instead of each month, but on the front page of the *Portsmouth Star*, issue of July 2, 1929, there was carried a lengthy news article on the aims and purpose of the Catholic Laymen's League of Tidewater Virginia.

Radio broadcasts will be resumed in the fall on a larger scale than ever. The league then expects to broadcast a program on Thursday night of each week for six consecutive months.

1931 Program of Catholic Summer School

Leisure Time Problem Profitably Solved Through Cliff Haven's Attractive Facilities

By Francis P. Kilcoyne

FORTY YEARS AGO a movement was started in New London, Conn., that was destined to be unique in the Catholic life of this country. At that time activities of reading circles were exercising a very definite influence in Catholic circles. Among the many interested in this movement was a group that had conceived the idea of a summer institute where a program of lectures might be considered in the light of Catholicism. During the growth of what came to be the Catholic Summer School of America, this fundamental idea has never been ignored. And during the past four decades cultural and informative lectures and recitals have annually been a feature of the life of the Summer School.

Cliff Haven is known as the summer paradise where Catholics may give expression in full measure to the normal phases of a healthy life—religious, educational, social, and recreational. In its noble past, Cliff Haven has met the issues of the times. Its future will differ from its past in that it will attend to problems of living which have come to the fore since its founding. Its religious life it cannot forget. The inspiring custom of thrice daily repeating the Angelus prayer, whether one happens to be on the golf course or tennis courts, on the lake shore or cottage porch, is but one item of evidence in this regard.

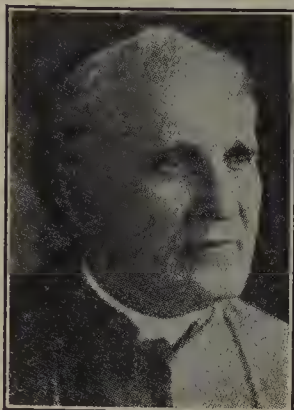
Its educational program has not only been continued but enlarged. Fordham University extension courses for students and teachers, allowing credits for undergraduate and graduate degrees, enter their fourth season on July 6, concluding on August 1, with classes in session six days per week. The customary program of cultural lectures and recitals will be continued in the auditorium.

THE American problem of what to do in leisure time is here solved with a profitable and pleasant social and recreational life which does not interfere with any of the other phases of Cliff Haven living. Boating and swimming, hiking, golf—both full grown and stunted—tennis, horse back riding, automobile tours, dancing and bridge, bowling on the green (and in a rash second I dare to prophesy Ping Pong!)—these, along with ample time for rest and relaxation, present a complete menu with a wide choice.

A quotation from a Cliff Haven prospectus may be in order. It is: "Cliff Haven is dedicated to Catholic culture which is not something attained solely through lectures and libraries. It is a part of living. We achieve it at Cliff Haven partly by lectures, readings, poems, songs and music by the most eminent students and artists in the country; also by contact with nature at its most beautiful, by associations with congenial and cultivated spirits, by participation in simple and devout Catholic life. . . . It is a good thing of pure delight to feel that you are at one, not only with God and nature, but with your fellow beings along side of you, even those whom you never met before."

The last part of that quotation may need an illustration for those who have yet to visit Cliff Haven. There is a well known custom in effect there, which causes one to greet his fellow Cliff Havenites, bidding them a friendly greeting. It possibly does not look true-to-life here in print, but to the man who is spending his first day in strange company, the fulfillment of this custom turns out to be mighty pleasant; and to one who is a repeater it kindles anew many pleasant friendships.

Names are said to make news. While the N. C. W. C. REVIEW isn't a newspaper we'll venture to list a few names.



RT. REV.
JOSEPH H. CONROY, D.D.
Bishop of Ogdensburg
New York

Honorary President and Chairman, Board of Studies, respectively, of the Catholic Summer School of America, which on June 28 opens its fortieth session at Cliff Haven, New York.



RT. REV. MSGR.
M. J. LAVELLE, LL.D.
Rector, St. Patrick's
Cathedral, N. Y.

The venerable and beloved Bishop Conroy, of Ogdensburg, is honorary president; Rev. Francis P. Duffy, D.D., famous war-time chaplain, is president; Right Rev. Monsignor M. J. Lavelle, LL.D., is chairman of the committee which provides the lectures and recitals.

Listed as lecturers this year are the following: Rev. J. B. Delaunay, C.S.C., editor, *The Bengalese*; Rev. J. J. Finn of Chatham, N. Y.; Rev. Dr. Duffy; Michael Williams, editor, *The Commonwealth*; Rev. Edwin Ryan, of the Catholic University of America; Katherine Bregy, poet; Burton Confrey, of St. Theresa's, Winona, Minn.; Prof. Leo F. Stock, of the Catholic University of America; Frederick K. Paulding; Rev. E. B. Jordon of the Catholic University of America; Leonora Arent, Ph.D.; Carlton

J. H. Hayes of Columbia University; Rev. Francis P. Donnelly, S.J., of Fordham University; Rev. Peter Guilday, professor, Catholic University of America; A. F. J. Remy of Columbia University; Joseph F. Cashman, Ph.D., of Fordham University; James J. Walsh, M.D.; and Frederick Moran of the Parole Board, Albany, N. Y.

LISTED for recitals and readings are the following: Agnes Clune Quinlan, medalist of the Royal Academy in London and for years director of music at Cliff Haven; Margaret Mary Kearney of Philadelphia, Pa.; Frederic Joslyn, director of music at Fordham and formerly with the New England Conservatory; Joseph I. Whalen of Boston; John Carroll, New York baritone; Dr. Paulding; and the Rev. Vincent C. Donovan, O.P.

Where does one live while at Cliff Haven? In large, home-like houses. Where does one eat? In a central dining salon, conducted by experts in the business, the Kellogg Service, Inc., of New York. How does one sleep? Quite well, thank you—no hot sultry evenings—cool air from Lake Champlain.

Drop a line to 321 West 43rd Street, New York City, if you wish further details.

And in the meantime do not commit yourself to a two, four, six or eight weeks stay at any summer resort, until you have satisfied yourself concerning Cliff Haven on Lake Champlain—the Catholic's Summer Paradise.

K. OF C. AGAIN GIVES \$5,000 TO THE CATHOLIC HOUR

FIVE thousand dollars has been contributed to the Catholic Hour by the Supreme Council of the Knights of Columbus. Announcement that this contribution had been voted by the national officials of the organization was made by Supreme Knight Martin H. Carmody in a letter to Right Rev. Joseph Schrembs, chairman of the Lay Organizations Department of the National Catholic Welfare Conference. The National Council of Catholic Men, a branch of the Lay Organizations Department, sponsors the Catholic Hour. The supreme officers of the Knights of Columbus donated \$5,000 to the Catholic Hour in 1930.

Rev. Joseph I. Malloy, C.S.P., will succeed Rev. Dr. Edward L. Curran as speaker in charge of the Question Box of the Catholic Hour, beginning June 21. He will serve for eight weeks. Father Malloy is a member of the faculty of the Apostolic Mission House at the Catholic University, Washington, D. C. For a long time he conducted the Question Box of Station WLWL (Paulist), New York City.

N. C. W. C. Activities in the Field of Immigration

Cleveland Council, N. C. C. W., Holds Immigrant Aid Institute

AN INSPIRING description of immigrant follow-up activities which brought joy and satisfaction to the N. C. W. C. Bureau of Immigration was that contained in the report of the Immigrant Aid Institute held under the auspices of the Cleveland Diocesan Council, N. C. C. W., at Youngstown on April 18.

The Diocesan Chairman of Immigrant Aid, Miss Helen Phelan, conducted the meeting, the purpose of which, she announced, was to study the different aspects of work with immigrants, so that the volunteer follow-up program might be further developed and improved. The reports of the deanery chairmen indicated a splendid grasp of the problem, the analysis of the workers' report cards on follow-up visits made by Miss Florence Mason, Cleveland Deanery chairman of Immigrant Aid, being of particular value. The discussion which followed Miss Mason's talk brought out the value of further visits, made not too long after the initial call, so as to establish a continuity of interest and as a means of forestalling embryo difficulties which might otherwise develop at a later period. Records to illustrate this point were read.

In reply to a point raised concerning the problem of obtaining a sufficient number of workers in outlying districts to maintain continuous contact with the immigrant client, Mrs. Gorman, president of the Cleveland Council, cited the success of the Cleveland Deanery in securing workers and the encouraging results of the training course conducted for these volunteers under the direction of Miss Mary O'Callaghan, executive secretary. She explained that speakers appeared at these semi-monthly meetings, who outlined the actual procedure to be used in making visits, the type of record to be kept, the importance of the spiritual element in the work, the various phases of immigration procedure at New York and Ellis Island and the habits and customs of the various nationality groups. Mrs. Gorman said that talks on the last subject are given by the various nationality priests who have evidenced much interest in the work.

Addresses on immigrants and immigrant aid both helpful and practical were given by Mrs. Charles M. Mattingly, instructor in the School of Applied Social Science, Western Reserve University; Rev. Joseph N. Trainor, pastor of St. Columba's Church, Youngstown; Hon. Joseph S. Heffernan, mayor of Youngstown; and Judge J. H. C. Lyons of the Court of Common Pleas of Mahoning County.

The last speaker, Miss O'Callaghan, diocesan executive secretary, who directs the diocesan program of immigrant aid, spoke of



HOME OF THE NEW YORK OFFICE,
N. C. W. C. BUREAU OF IMMIGRATION,
61 WHITEHALL STREET

The *New York Sun* recently carried this picture of the Eastern Hotel as one of the series entitled "Old New York in pictures." The Eastern Hotel was one of the famous hostleries of New York in the early part of the nineteenth century, having been originally erected in 1796 as a warehouse and transformed in 1822 into a hotel. It is now an office building. The N. C. W. C. Bureau chose offices in it in 1920 because of its situation directly opposite to the Barge Office and the Ellis Island ferry.

the international scope of the N. C. W. C. Bureau of Immigration. To quote from the record of the proceedings: "This vast program was likened to a blossoming tree, which could be seen only in part from a certain window, but which stood out in all its beauty when viewed from an outside point of vantage. This vantage point was gained when the speaker led her audience through the many avenues of the national program and displayed to them the entire tree. She expressed the hope that this picture would recur to the minds of the workers, at times when the monotonous round of duties might tend to limit their view to the nearest branch."

Miss O'Callaghan went on to explain that the N. C. W. C. Bureau, as a distinctly national work, is dependent upon the cooperation of Catholic groups, local, national and international in scope. It was shown how incomplete is this work if the immigrant is not followed to his destination; and how necessary is the assistance of local diocesan units of the N. C. C. W. in carrying on the final part of the program.

Alien Seamen Decision Upheld

THOUSANDS OF ALIEN seamen who deserted their ships since July 1, 1924, and have continued to remain illegally in the United States, face deportation as the result of the decision rendered by the Supreme Court on March 23. Immigration authorities have of course considered such seamen deportable and have acted on this assumption, since the Act of 1924 plainly states that every alien to be legally admitted for permanent residence must present an immigration visa upon arrival.

The cases of three seamen who had entered

illegally since 1924, had, nevertheless, been fought out in the courts on the ground that the Act of 1917 stipulates that a seaman who has remained continuously in the United States for more than three years cannot be deported solely because of illegal entry and that since the Act of 1924 is in addition to and not in substitution of the Act of 1917, the provisions of the latter cannot overrule the provisions of the former.

Justice Holmes, rendering the Supreme Court decision, however, stated that: "It seems to us too clear to need argument that the limitation of three years in Section 24 of the Act of 1917 does not override or qualify the clear and definite terms of Section 14 of the Act of 1924. These terms must prevail."

Debarred Alien Aided in Proving Literacy

A SOMEWHAT UNUSUAL "appeal" case was referred a fortnight ago to the N. C. W. C. by the Italian Auxiliary of New York. It concerned an Italian who had been admitted to this country in 1927, and who, in January of this year, wishing to visit his native land, had applied for and obtained a re-entry permit. Upon his return to the United States, however, he failed to pass the literacy test given at the port of entry and upon being questioned as to how he had previously been admitted if he had not been able to read, maintained that he had not been asked to do so and that he had never claimed to be able to do more than sign his name. With this admission in the record, the Board of Review in Washington had no alternative but to order the man deported, since he had not had the previous five year's residence in the United States which would have given them discretion to re-admit him in spite of his illiteracy.

In spite of the man's own admission of illiteracy, his brother continued to insist that he could read. The N. C. W. C. Bureau therefore asked its New York representative to test him out carefully in order to learn if this actually was a fact. The representative reported that the man had read for him, slowly, but understandingly a paragraph of an Italian newspaper and had likewise written at dictation in Italian. He was merely an extremely nervous type of person.

The N. C. W. C. knowing now that the man really could read, was able to go before the Secretary of Labor's Board of Review, explain the situation and request that he be given another literacy test. The request was granted. The applicant for readmission passed the test with flying colors, reading and explaining the test to the unanimous satisfaction of the Board of Special Inquiry at Ellis Island, and immediately after the hearing walked from the Board room, free to resume his residence in the United States.

Numerous Diocesan and State Meetings Mark N. C. C. W. Advance Church, Country, Society Benefactors of Devoted Labors of Catholic Women

TO REPORT ADEQUATELY THE large number of diocesan and state conventions of various units of the N. C. C. W., held recently or scheduled for the coming weeks would require the space of one entire issue of the N. C. W. C. REVIEW. In spite of generous space allotted to the work of the National Council of Catholic Women it is impossible to do justice to these splendid meetings. It is the hope of the N. C. C. W. that the Catholic Women throughout the country will see the value of this official organ of the Conference and so support it that it may greatly increase its circulation and ultimately its number of pages.

Simply to list the meetings that have been either held or set for the near future is an inspiring story in itself, proving as it does the serious and determined effort that Catholic women are making to develop a united Catholic womanhood prepared to give intelligent, devoted, and effective service to Church, Country and society. The places in which meetings of archdiocesan, diocesan or state councils have been or will be held and the dates of the meetings are:

Albany.....April 7-8	St. Louis.....May 5-6	Omaha.....May 16	Belleville.....May 29
Charleston.....April 12-13	Harrisburg.....May 5-6	Duluth.....May 17-18	Idaho.....June 9-10
Rochester.....April 23	St. Augustine.....May 6-7	Minnesota.....May 18	Monterey-
Seattle.....April 27-28	Los Angeles and	Wisconsin.....May 19-21	Fresno.....June 18-20
Mobile.....April 28-29	San Diego.....May 8-9	Sioux Falls.....May 19-21	Cincinnati.....June 24
Santa Fe.....April 25	Cleveland.....May 16	Springfield.....May 24	Connecticut.....June 28-30

It is indeed regretted that limitation of space prevents the printing of excerpts from the many inspiring and helpful addresses delivered at these meetings. We can only give the briefest resume in the following separate accounts of meetings not previously reported.



Harrisburg Diocesan Council

THE EIGHTH ANNUAL CONFERENCE of the Harrisburg Diocesan Council of Catholic Women was held in Harrisburg, May 5 and 6, at Hotel Penn Harris.

The council was privileged to have as its guest of honor, the Rt. Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg, and to hear him make his first public address since his recovery from a severe illness. An excerpt from the address is printed on the following page.

The Rev. William J. Kerby, Ph.D., coming from Washington especially for the purpose, also addressed the meeting.

Others who spoke during the meeting were: Rev. Daniel J. Carey, rector of the Cathedral; Rev. William V. Daily, rector of St. Mary's; P. A. Kennedy, prominent Harrisburg lawyer; the two past presidents of the organization: Miss Anna Dill Gamble and Miss Hannah

Cassidy; Dr. Charles F. Hoban and Dr. Frank Reiter, both of the Pennsylvania State Department of Public Instruction; Rev. Joseph Schmidt.

A paper entitled "Are We Prejudiced Against the Negro," which had been prepared by Mrs. Ella H. Montgomery of Washington, D. C., was read by Miss Anna Dill Gamble.

Resolutions covering marriage and the home; racial justice; lay retreats; study clubs; religious vacation schools, and appreciation to those responsible for the success of the meeting, were adopted.

The election of officers resulted as follows: President, Mrs. George P. Vanier; vice-presidents: Miss Hannah Cassidy, Miss Mary Ramer, Miss Virginia Frohmyer; recording secretary, Mrs. Henry Zeplinsky; and treasurer, Mrs. Edgar Hamilton.



St. Louis Archdiocesan Council

RESOLUTIONS OPPOSING LEGISLATION favoring birth control as "socially injurious and morally unsound;" opposing legislation tending to deprive parents "of their primary right to control education;" condemning "the growing contempt for law and order" and urging Congress to unite with industrial and financial leaders of the country "for the purpose of bringing about a progressive legislative program dealing exclusively with the problems of unemployment and its relief," were adopted by the St. Louis Archdiocesan Council of Catholic Women at its annual meeting held May 5 and 6.

Other resolutions included appreciation of "the extraordinary privilege of hearing the voice of our Holy Father, Pope Pius XI, in a message of peace, and receiving the Apostolic Benediction given the whole world at the opening of the broadcasting station in Vatican City;" continuation of the Archbishop Glennon Scholarship in the National Catholic School of Social Service, Washington, D. C., and a tribute to

Mrs. W. T. Donovan, retiring president of the Archdiocesan Council and former member of the Board of Directors, N. C. C. W.

The Rev. Nicholas M. Brinkman was celebrant at the Solemn High Mass at which His Excellency, the Most Reverend John J. Glennon, D.D., Archbishop of St. Louis, preached the sermon. In speaking of the particular work which His Excellency has designated for the Archdiocesan Council, he said:

"I have asked your organization to take care of the children's health, the children in the parish schools. It is in line, I believe, with your mission as wives and mothers and daughters, and I feel certain that you will give all your energies as an organization to this worthy work. For there you are helping many children to life and life more abundantly, and thereby bringing joy to many homes."

Speaking of the depressed business conditions and the many socialistic theories advanced for its betterment, the Archbishop contin-

Bishop McDevitt Warns Against Evil Trends in Modern Life

Tells Catholic Women to Resist Public Opinion When Opposed to Teachings of Church



BISHOP McDEVITT

IN AN ADDRESS DELIVERED at a recent meeting of the Harrisburg Diocesan Council of Catholic Women, His Excellency, Bishop McDevitt, stated that the N. C. C. W. as a Catholic body has a characteristic which distinguishes it from all bodies outside the Church. "This distinctive mark," Bishop McDevitt said, "comes from the fact that the principles, the ideals, which the Women's Council upholds are always safe and sound. No doubt ever arises as to the wisdom, truth, the morality of the activities which the council carries on." Continuing, he said:

"The members of the council are never compelled to ask 'Is this right; is that wrong; is this true; is that false?' The high privilege and the precious blessing of this assurance of being able to act according to truth and morality will be appreciated when it is realized that the Catholic men and women of today are face to face with a test of their loyalty to the teachings of the Church—no less than to the teachings of morality—perhaps more trying than any ordeal experienced in the past by the faithful of America.

A WIDESPREAD public opinion today is endorsing and defending doctrines and practices that no Catholic can endorse. The situation as I view it is as follows:

"On one side are men and women, not of our faith—men and women animated by high and sincere motives who declare that the interests of the individual, of the family, of society, of the nation imperatively demand that the family shall be restricted, that the insane, and the criminal should be rendered unable to propagate their kind, that the incurably sick shall be relieved of their suffering and that divorce should be made easier for husbands and wives unhappy in their married life.

"On the other side is the Catholic Church unyielding and unqualified in her teaching that these proposed remedies for poverty, suffering, sin, vice and crime violate the law of God, the laws of nature and the inalienable rights of human beings. At this point the danger to Catholics arises.

"Catholics listen to pathetic stories of poverty, suffering, distress, vice and crime, which, alas, are only too common. They hear men and women high and influential in social life, professors in colleges and universities, legislators and sometimes well known clergymen all crying out that the remedies for these lamentable conditions are birth control, sterilization, divorce and the quiet despatching of the incurably sick.

ALMOST unconsciously Catholics feel the pressure from the widespread and commonly accepted public opinion on these great and vital subjects and unless they keep before them that the Church speaks with authority on faith and morals, unless they stand firm in their obedience to her voice they will find themselves asking: 'Are all social workers, sociologists, professors, legislators and clergymen who propose certain remedies for the evils which every body sees wrong? Is the Catholic Church wise in standing alone when a mighty danger threatens society? Is she justified in doing so?'

"Such is the crisis I feel Catholics now face. The greater the danger, the greater the need of them to know that the voice of the Church is the voice of truth. She speaks with the authority of God and with the experience of nineteen centuries among the nations of the world—and she knows that all remedies for the ills of society must respect the commandments of God, the sacredness of human life and the rights of human beings. Proposals to check unquestionable evils of the world today that do violence to God's laws will aggravate rather than cure the conditions which all right thinking men bewail. . . .

EVERY movement for the correction of evil and the betterment of humanity must rest upon right principles. . . . Whoever strives to correct evils, to raise men to a higher and nobler life and to advance Christian civilization must always labor according to principles which command God's approval. If he does not do so, no matter what high motives animate him, there shall be verified in his endeavors the fate of the 'foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.'

ued: "It is plainly your Christian duty to oppose all that which opposes the home and its stability, the marriage bond and its permanency; the right of the child to live and the duty of the parent first and foremost to care for the child."

Mrs. W. T. Donovan, president, presided at the day session which was given entirely to the business of the organization including reports of officers and special committees.

The evening meeting included speeches by Rev. Ralph A. Gallagher, professor of sociology at St. Louis University; Mrs. Maurice Murray; and Rev. Charles P. Maxwell, director of the Boys' Club in St. Louis.

Following three-minute reports of organizations the sessions of the second day featured addresses by Rev. James P. Murray, superintendent of parochial schools; Rev. Alphonse M. Schwitalla, S.J., dean of St. Louis University Medical School; Rev. John J. Butler, director of the Central Bureau of Catholic Charities of St. Louis; Miss Eleanor

Riley, a member of the executive board of the St. Louis Conference, Students' Mission Crusade; Mrs. Edward J. Walsh, newly elected president of the Archdiocesan Council; and Mrs. F. M. Goodwin, chairman of the Resolutions Committee. Benediction by Archbishop Glennon followed the speeches and reports.

In addition to Mrs. Walsh, officers elected to serve are: vice-presidents, Mrs. W. T. Donovan, Mrs. J. P. Crowley, Mrs. E. C. McGrath, Mrs. Will J. Edwards, Mrs. Val Brandt, Mrs. Charles Petrequin, Mrs. A. H. Miller, Mrs. Ed. A. Sanguine and Miss Margaret Heller; treasurer, Miss Margaret Rowan; and secretary, Mrs. John J. Keene.

The awards in a recent Parochial School Health Poster Contest, conducted by the Catholic School Health Bureau and sponsored by the Archdiocesan Council of Catholic Women, were made during the convention sessions. Miriam Printy, Helen Tretter, Paul Spelbrink and James Cooper were the recipients of prizes.

Cleveland Diocesan Council

FOUR RESOLUTIONS ADOPTED at the Fifth Annual Convention of the Cleveland Diocesan Council urged a more extensive Catholic Action program throughout the Cleveland Diocese. The convention was held May 16 in the academy of the Sisters of Charity of St. Augustine at Lakewood, Ohio.

The chief of these was the resolution in which the council pledged its continued loyalty to His Holiness, Pope Pius XI, and the dedication of the council to the practical application of the three principles—prayer, action and sacrifice—laid down by His Holiness in his recent radio address.

Another resolution called for efforts to be made to bring the Catholic Radio Hour within reach of Cleveland radio listeners.

The third resolution recommended the establishment of a diocesan speakers' bureau to be composed of clergy and laity.

The fourth resolution was the endorsement of the suggestion of Bishop Schrembs that the council make the *Catholic Universe Bulletin*, official organ of the diocese, its official publication and seek to have it subscribed to by every Catholic family.

Following the Pontifical Mass, Bishop Schrembs sounded the keynote of the convention, inspiring the assembly with his interpretation of the three principles laid down by Pope Pius XI in the address recently broadcast, as the three essentials for successful organizations as well as for personal sanctification: Prayer, action and service. He pointed out that the women already adhered to these principles, evident in their assembling for Mass. The result of their activities for the year would, he said, indicate action. The fact that so many had assembled from various sections of the diocese meant sacrifice of time, energy and money. But with the sacrifice already made, much remains to be done, he stated, and emphasized the vital importance of the national office of the N. C. C. W.

"If it became necessary, because of lack of financial support, to close the Washington office," said His Excellency, "it would be a real calamity to the country, for it is from this central point that the clarion notes are sounded, calling to action, in defense of Church and Country." The Washington office, he said, is to the N. C. C. W. what the heart is to the human body.

Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women outlined the international scope of the N. C. C. W. as evidenced in its affiliation with the International Union of Catholic Women's Leagues. Miss Mary G. Hawks, president of the N. C. C. W., is a member of the Bureau of the International Union, and is enroute for Warsaw at the present time to attend the semi-annual meeting of the bureau.

The Rt. Rev. Msgr. James A. McFadden, chancellor of the Cleveland Diocese, in a brief talk, likened the women to the leaven in the scriptural parable, and praised them for their work which, he said, was an inspiration to everyone in the diocese.

The convention attracted nearly 600 women from various sections.

Mrs. John S. Gorman was reelected president for a third term. Mrs. W. J. Bushea, Miss Mary Hynes, Mrs. C. J. Mulcahy, Mrs. Pearl Staudt, Mrs. Catherine Tamblyn, and Mrs. Harry T. Nolan will serve as vice-presidents. Other officers are: Mrs. John Mihelich, secretary; Miss Margaret Carroll, treasurer; Mrs. Margaret Patterson, auditor.

Mrs. John S. Gorman presided at the luncheon at which Bishop Schrembs, His Excellency, the Rt. Rev. Patrick McGovern, Bishop of Cheyenne, Wyoming, and a large number of clergy were guests. Mrs. Wallace C. Benham, first vice-president of the National Council of Catholic Women and a zealous worker in the Cleveland Diocesan Council, set a goal of 75 women to attend the national convention in Washington, October 4 to 7.

Rochester Diocesan Council

DECLARING THAT THE organization of a diocesan council of Catholic women would have a wholesome influence upon the religious, social and home life of every woman connected with it, the Very Rev. Walter J. Lee, LL.D., rector of St. Francis de Sales Church at Geneva, New York, gave the keynote address at the luncheon which was a feature of the organization meeting of the newly formed Rochester Diocesan Council of Catholic Women.

"You must have something to map out a plan of action, something to conserve your energies, something to direct your enthusiasm," said Dr. Lee. "The National Council of Catholic Women will do that for you and will provide enlightened, progressive action for every Catholic woman. This council will broaden your horizon. There is too much of what we call the parochial spirit in the world today, too much that is narrow, and almost intolerant. We must adventure into those things that are profitable and wholesome, that will broaden our vision and help our spirit of charity. This organization will do that."

The Right Reverend John F. O'Hern, D.D., Bishop of Rochester,

was celebrant at the Mass with which the convention opened. He spoke at the afternoon session which was held at the Columbus Civic Center, generously commending the accomplishments to date, urging the women to continue their interest and enthusiasm. He made a plea for solidarity, unity and action in the new organization. Rev. Walter A. Foery, Ph.D., director of Catholic Charities in the Rochester Diocese, spoke of the relation of the diocesan council to the Bureau of Catholic Charities, and of the many ways in which the organization might cooperate in the work of the bureau. Dr. Anne M. Nicholson, N. C. C. W. field representative, emphasized the need of team work and unswerving loyalty.

The names of the temporary officers who will serve until the convention in October were contained in the May issue of the N. C. W. C. REVIEW. It is to be regretted that the manuscripts of Bishop O'Hern and Dr. Foery are not available as this issue of the N. C. W. C. REVIEW goes to press.

Los Angeles Diocesan Council

PICTURING WOMEN AS THE dyke which must keep back the tide of lawlessness which sociologists declare is sweeping America, Mrs. Rose Roy, president of the Los Angeles and San Diego Council of Catholic Women, addressed the annual meeting of that body, held May 8 and 9 in Los Angeles.

"The condition of our country shows the need for the service of every woman," said Mrs. Roy. "No woman can remain apart from her community, and should give a part of her time to the life of that community. Catholic women in such groups as these are seeking to become civic minded, to understand our democracy so that we may live up to our

motto—'Service to God and Country.' Women must help in meeting the problem of employment. Women must help in solving the recklessness which is a growing problem of this nation—and to find the reasons for the growth of crime among the youth of today, and help to prevent it," she said.

Reports of county presidents followed. Rev. Michael Sheehan, Dr. Robert E. Lucey and Rev. Leroy Callahan were the principal speakers on the afternoon program. Their discussions were devoted to educational problems and necessary reforms. Other speakers at this session were Mrs. A. E. Rothaermel; Miss Alice Vignos; and Miss Olive Elder,

a graduate of the National Catholic School of Social Service.

The Franciscan Fathers sponsored the evening program, a feature of which was a group of very lovely Spanish songs under the direction of Ethelyn Fridley-Beyer. Speakers of the occasion were John Steven McGroarty, K.S.G.; Mrs. R. E. Moore, president of the Arizona Council of Catholic Women; Miss Florence McGrath, president of the Young Ladies Institute No. 73; and Rev. Vincent Arbeiter, O.F.M.

On the second day of the meeting, following reports of officers and special committees, A. W. Hoch, president of the California State Federation of Labor, spoke.

Three new members were added to the present Board of Directors, Mrs. George Sheddon of Hollywood, Mrs. Geoffrey Fleming of Ontario

and Mrs. A. H. Rothaermel of Fullerton. The other members are: Mrs. Roy, president; Mrs. J. A. de Serpa of Ventura County; Miss Anna McCaughey of Santa Barbara, Mrs. J. E. Stanton of San Bernardino, Mrs. V. A. Rossiter of Orange County, Mrs. A. H. Stuckey of San Diego and Mrs. Edward W. Breen of Los Angeles.

A noon luncheon terminated the convention sessions. Mrs. Roy presided and introduced the Rev. Zacheus Maher, S.J., president of Loyola University; Dr. Charles Kayser Edmunds, president of Pomona College, and J. F. T. O'Connor, attorney, all of whom discussed the convention theme, "The Past, Present and Future of Our Democracy."

More than 200 delegates from the eight counties which form the diocese faithfully attended the sessions, held at the Biltmore Hotel.

Mobile Diocesan Council

SOLEMN HIGH MASS at St. Paul's Church marked the opening of the First Annual Convention of the Mobile Diocesan Council of Catholic Women which was held in Birmingham, April 28 and 29. Rt. Rev. Monsignor William A. Kerrigan, LL.D., pastor of St. Paul's, preached the sermon. Speaking of the reasons for and objectives of the National Council, he said: "Primarily they are to raise our Catholic women out of the rut of the self-satisfied commonplace and to higher and broader spheres of action—religious, cultural, social and civil; to impress upon them that they have responsibilities beyond their own households and parishes and dioceses, duties to the church at large."

The business sessions were held at the Southern Club and each of the four deaneries were well represented in the more than three hundred women who attended.

The Right Reverend Thomas J. Toolen, D.D., Bishop of Mobile, spoke a word of greeting at the morning session expressing his pleasure at the large number in attendance. Mrs. T. S. Neville, president of the Birmingham Deanery Council, welcomed the delegates and visitors and Mrs. Martin Holbrook, representing the Ladies of Charity of Mobile, made the response. Mrs. James Downey of Mobile, member of the Board of Directors of the National Council of Catholic Women, greeted those present in the name of the national organization and introduced Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, who spoke of the work of the national group and of its desire to assist in any way possible the Catholic women of Mobile. Mrs. W. Leonard, president of the Pensacola Deanery, responded to the national greeting. Reports of officers and of special committees followed.

Diocesan and deanery officers were entertained at luncheon at the home of Mrs. W. I. Grubb, diocesan president.

Bishop Toolen spoke at the afternoon session declaring that the Catholic Church is the final bulwark of defense against the many evils, including easy divorce and birth control, that are threatening society and the home, and made an eloquent plea for united effort against those evils. He urged the women to outline a definite plan of work and follow it closely.

Speakers at the banquet on Tuesday evening at the Southern Club, presided over by Mrs. Grubb, were: Bishop Toolen, Miss Regan and Mrs. C. R. Sexton of Birmingham.

The program for Wednesday morning included a conference at which the activities of the various affiliated organizations were discussed, an address by the Rev. Lawrence Carroll, diocesan superintendent of education; and a delightful luncheon at the home of Mrs. T. S. Neville.

Speakers at the afternoon session were Mrs. Walter Hayden of Birmingham; Sister Mary Luke, Servant of the Most Blessed Trinity; and Mrs. Leonard T. Beecher of Birmingham. Delegates and visitors were entertained at Mrs. Beecher's home following the session.

Resolutions pledging loyalty to the Holy See; expressing appreciation to Bishop Toolen; fostering the Retreat Movement; announcing a vigorous campaign against pagan ideals and theories; pledging support of Catholic schools; opposing federalization of education and present immigration laws which prevent the union of families; endorsing the resolutions passed by the National Council of Catholic Women; complimenting the National Council of Catholic Men on the Catholic Radio Hour; recommending the support of the Catholic Press and especially the N. C. W. C. REVIEW; and others of appreciation.

The election of officers resulted as follows: Mrs. W. I. Grubb, president; Mrs. E. J. Grove, Mrs. E. J. Foley, Mrs. T. S. Neville, Mrs. T. A. Leonard, vice-presidents; Miss Nana Ebeltoft, recording secretary; Mrs. Leo Dillon, corresponding secretary; Mrs. B. J. Jones, treasurer; and Miss Lucile Harper, auditor. Miss Armitine McGraw was chairman on organization.

A secular paper in Birmingham carried a splendid editorial on the convention of the Mobile Council. Its closing paragraph shows a splendid spirit of tolerance: "Whatever may be our religious credal leanings, there is none of us that can fail to be impressed with the fine zeal and devotion of these Roman Catholic neighbors of ours. Whatever may be our allegiance in matters of the soul, or however great the outward and formal differences in worship, the togetherness and one-pointedness of the women of the conference now convening in Birmingham is highly inspiring."

St. Augustine Diocesan Council

THE NEED OF UNITED ACTION on the part of our Catholic women to combat the evils which threaten family life, was forcefully brought out in the sermon delivered by Rt. Rev. Abbott Francis, O.S.B., at the Pontifical High Mass which officially opened the First Annual Convention of the St. Augustine Diocesan Council.

Mrs. R. S. Clark, Diocesan Council president, presided at the opening session. Addresses of welcome were given by Mrs. J. F. Council, city manager, M. F. Hetherington of the Chamber of Commerce of Lakeland, where the meeting was held; and Mrs. W. W. Chase, convention chairman. Mrs. Clark made the response. Pointing out the responsibility of correcting the evils of the day by good example, giving our children the right direction and the vision of God, the Right Rev-

erend Bishop Barry asked all to be interested in the different phases of life, moral and spiritual, and to express opinions on these matters. He begged all to unite in furthering the program of the National Council of Catholic Women for united Catholic action. He concluded by expressing pleasure at being present at this first convention of the St. Augustine Council and said he hoped and trusted all would return home strengthened to carry on the work for God and country.

Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, gave a resume of the history, aims and progress of the national organization.

Following the reports of officers at the afternoon session, the Rt. Rev. Abbott Francis, O.S.B., spoke on "Catholic Historical Records of

Florida," giving some interesting data on the great work of preserving the historical records of the Church which is being done by the Benedictine Fathers.

The history and work of the Catholic schools in Florida and the need for religion in education formed the basis of an interesting talk by Rev. Theodore Ray, S.J., of Tampa.

A graphic account of the work of the missions in China was given by the Rev. John Toomey, M.M., of New Bedford, Massachusetts, a Maryknoll missionary. Rev. F. M. Alvin of the Salesian Fathers, superior of Mary Help of Christians Orphanage for Boys, discussed the work of the orphanage. The necessity of parental cooperation with the school was emphasized in an address by Abbott Francis.

Miss Regan was guest of honor at the presidents' dinner held at the Sorosis Club, at which Mrs. F. J. DeHaven presided. Among the speakers were Mrs. Clark, Miss Regan, Mrs. Auer of Winter Haven, and Mrs. Charles Chase.

The evening program, over which Mrs. George F. Coyle presided, included brief talks by officers of various Catholic women's organizations in the diocese on the work of their respective groups, and pledged support of the national council. Those taking part were: Mrs. Emily Hobbs, Mrs. C. E. Thomas, Miss Alice Byrne, Mrs. Sam Love, Mrs. Fred Waas, Mrs. T. E. Lucas, Mrs. Thomas Grady, Mrs. Dunne, Mrs. Alma Bisbee, Mrs. Alicia Neve, Miss Ethel Morse, Mrs. Steusloff, and Mrs. Catherine Menke.

The organization and work of the National Catholic Welfare Conference, of which the National Council of Catholic Women is an integral

part, was the subject of Miss Regan's talk.

The principal address was given by Rev. Charles Elslander of Sarasota, who urged his hearers to be active participants in the lay apostolate.

After Mass Thursday morning, of which Bishop Barry was celebrant, the session was opened at the Women's Club with Mrs. F. G. Gibson presiding. Rev. J. J. O'Riordan of St. Petersburg, congratulated the women on the successful organization of a diocesan council and begged them not to let their interest lag. At this session, Richard Reid, editor of *The Bulletin* of Augusta, Georgia, spoke on the Catholic Press.

Mrs. Roscoe of Little River, told in an interesting manner of the development of the new parish there. Reports were also made by Miss Aileen O'Donoghue, press chairman and district representative. The election of officers, which resulted as follows, closed the day's session: President, Mrs. R. S. Clark; vice-presidents, Mrs. F. G. Bigson, Mrs. G. P. Coyle, Mrs. Robert Nevins, Mrs. George Hampton, Mrs. Seth Flaherty, and Miss Lillian Coffield; recording secretary, Mrs. T. D. Waldie; corresponding secretary, Mrs. A. E. Louvier; auditor, Mrs. C. C. Whitaker; treasurer, Miss Alice Byrne; parliamentarian, Mrs. William Suhrer.

The convention closed with a banquet at the Thelma Hotel, Mrs. McCollum of Gainesville, acting as toastmistress. The speakers included Rev. Theodore A. Ray, S.J., Rev. D. A. Lyons, Rev. J. J. O'Riordan, Rev. Robert Cairns, Rev. M. J. Farley, Rev. Charles Elslander, Mrs. Clark, Miss Regan, Mrs. Leedy, Mrs. Bisbee, and Mrs. Coyle.

The 1932 convention of the organization will be held in St. Augustine.

Seattle Diocesan Council

VIGOROUS OPPOSITION TO PAGAN ideals and a reconsecration to the cause of Holy Mother Church was the keynote at the successful convention of the Diocesan Council of Catholic Women of the Diocese of Seattle, held April 27 and 28 at Bellingham. The convention, seventh in the history of the local conference, was attended by nearly a hundred delegates, representative of over 50 affiliated organizations, and by twice as many visitors, who thronged the Hotel Leopold where the sessions were held.

Mrs. John T. Welsh of South Bend, president of the D. C. C. W., presided, and present also was Mrs. Harry A. La Berge of Yakima, member of the Board of Directors, National Council of Catholic Women.

The convention opened with Solemn High Mass, celebrated at the Church of the Assumption, with Rev. James Barrett, pastor, as celebrant. Rev. Ailbe McGrath of Tacoma, gave the sermon, a tribute to the aims and ideals of the national council and of its subsidiary, the diocesan council.

Reports of deanery presidents showed that despite hard times and financial depression the affiliations have remained constant. The reports of the chairmen of various activities were interesting and instructive.

At this first session of the convention there were also talks by the Mayor of Bellingham, Honorable John A. Kellogg, Mrs. Arthur Toupin, Moxee, Mrs. Wm. B. Phillips and Mrs. C. E. Storey, Seattle, Rev. J. J. Lanigan, Seattle, moderator of the council, and the president's message by Mrs. Welsh.

J. J. Donovan, prominent Catholic layman of Washington, spoke on George Washington, appealing for a return to the ideals of Washington. Later in the afternoon, he officiated with Mrs. Welsh at the planting in City Park of a Memorial Oak to honor the 200th anniversary of Washington's birth. The D. C. C. W., it is interesting to note, is the first women's organization in the state to officially mark the bi-centenary.

Speakers at the banquet which concluded the Monday program were: Rev. F. P. Leipzig of Eugene, Ore.; the Rt. Rev. Msgr. D. A. Hanly, P.A.V.G., who represented the Rt. Rev. Bishop O'Dea; Rev. Father Fabian, O.S.B., of St. Martin's College, who spoke on "The Holy Father;" Rev. Howard Peronteau, S.J., of Seattle College; and Mrs.

John T. Welsh. Mrs. La Berge, speaking on the National Council, stressed the great necessity for organized effort on the part of Catholic women. Mrs. Arthur Gerbel of Seattle, a former regional director of the national council, read an original poem, "One Immortal Day," commemorating the Holy Father's first radio address to the world.

Over three hundred guests attended the banquet, among them many members of the clergy and a goodly sprinkling of men.

Tuesday's program began at 9 a. m. with an invocation by Rev. Robert Dillon; reports by Mrs. Robert Gebbie, Seattle, secretary; Mrs. E. W. Doherty, Everett, treasurer; Mrs. Lawrence T. Dempsey, Tacoma, auditor; and James H. Egan, Tacoma, publicity chairman. Mrs. Don Abernathy, Seattle, spoke on "Our Responsibilities;" Mrs. Robert Moen discussed legislation of interest to Catholics and Howard Thompson gave an interesting discussion of present day conditions.

Rt. Rev. Msgr. Wm. J. Noonan of Tacoma, opened the afternoon program with an address on "Cooperation of the Laity." Miss Helen Collins talked on "Child Welfare," and Mrs. A. J. Lemieux of Yakima, gave the toast "To Our Hostesses."

In resolutions the conference went on record as opposed to a reduction of wages at this time and affirmed its belief in the dignity of labor and the right of the laborer to maintain a worthy standard of living and to receive an adequate family wage. The 40th anniversary of the promulgation of Pope Leo's Encyclical on Labor should be worthily observed by affiliated organizations, advised the resolutions, and the Encyclical was worthy of the careful study of all since present deplorable economic conditions are directly due to an ignoring of Christian ideals of social justice, ideals so succinctly pointed out in the Encyclical.

Birth control, divorce, and the proposed opening of the mails to literature teaching or advocating the use of contraceptives was unequivocally condemned. The council also voiced its opposition to the setting up of an educational bureaucracy in Washington by the creation of a Department of Education in the President's cabinet; it opposed the proposed Equal Rights Amendment; condemned extremes in dress, conduct and amusement, deplored the prevalence of the "sex movie" and urged its members to stay away from such amusements and to

see that their families do likewise.

The resolutions dealt in the same fashion with the immoral magazine and novel and urged that affiliations take steps to purge news-stands and circulating libraries of pornographic literature, so-called. Support of Catholic literature, the Catholic Press—especially the diocesan newspaper, the *Catholic Northwest Progress*—Catholic magazines, and Catholic libraries was urged. Beauty contests were branded as

vulgar and objectionable. Approval was given the N. C. C. M., the National Broadcasting Co. and KOMO, the northwest station, for the Catholic Hour.

The council also went on record as opposed to any religious test for public school teachers of the state and recommended that steps be taken to compel the removal from teachers' application blanks of all questions as to religious preference.

Sante Fe Archdiocesan Council

MISS CLARA BERCHTOLD of Santa Fe was elected president of the Santa Fe Archdiocesan Council of Catholic Women at its first annual convention April 25. The meeting was confined to one day and the sessions were given principally to informal discussion.

Following the greeting to delegates and visitors, which was extended by Mrs. S. C. McCrimmon, first vice-president, the morning session was devoted entirely to reports of committees and of activities chairmen for the various local councils, Mrs. James L. Cassidy reporting for Las Vegas and Miss Lillian Brown for Santa Fe.

During the afternoon, Dr. L. Emelyn Clark, who attended the national convention in Denver last October, gave a splendid resume of that meeting. Other addresses were given by Mrs. F. J. Lingo; Mrs. H. C. Appell; and Linus G. Wey.

Other officers elected to serve with Miss Berchtold are: Vice-president, Mrs. S. C. McCrimmon of Santa Fe; secretary, Miss Lillian Brown of Santa Fe; treasurer, Mrs. James D. Kilkenney of Santa Fe. Albuquerque, Las Vegas, Espanola, Raton, Cleveland, Springer, Grants and Santa Fe were represented.

Notes of N. C. C. W. Units

Effective Legislative Work of Pittsburgh Council

The Pittsburgh Council of Catholic Women has taken an active part in legislative matters in the State of Pennsylvania. That their interest is effective is evidenced by the following letter received by Mrs. Thomas P. Horan, president of the Pittsburgh Council, from a member of the Senate of Pennsylvania:

"My dear Mrs. Horan:

"If you have not already received the good news, I am pleased to inform you that the Birth Control and Sterilization Bills met the fate that they deserved. They have been killed in Committee.

"I think it is a fine thing that your organization has taken this deep interest in matters of legislation. It is great encouragement to men in public office to have the support of organizations such as the Council of Catholic Women. . . .

"The session will last another month and I hope you will communicate with me on any matters of legislation in which you are interested."

The state bill providing for an amendment to the state constitution to permit appropriations for assistance to widowed mothers and aged persons without adequate income, was supported by the council. The measure passed the state senate and the members of the council were requested to write or wire their endorsement to their representatives in the house.

Catholic women in Ohio were also active in legislative matters. As a result sterilization and birth control bills died in committee.

Catholic Woman's Club of York

The Rt. Rev. Philip R. McDevitt, Bishop of Pittsburgh, was guest of honor at the annual meeting of the Catholic Woman's Club of York, Pennsylvania, held recently at Ye Olde Valley Inn. About eighty persons were in attendance, including priests of the York churches, social workers and heads of Catholic organizations of York.

"The Place of the Social Worker in the Community" was the subject of a talk by Miss Louise McGuire, instructor of social case work and supervisor of field work at the National Catholic School of Social Service, Washington, D. C.

Greetings were extended to the York Club by Mrs. George P. Vanier, president of the Harrisburg Diocesan Council of Catholic

Women, and Mrs. Gerald McGarvey, president of the Catholic Woman's Club of Lancaster.

Bishop McDevitt spoke briefly, complimenting the Club on the report of its activities during the past year. Miss Anna Dill Gamble, former president of the club and chairman of the N. C. C. W. Committee on Representation, expressed her pleasure at the growth in the club's membership.

Officers were elected as follows: Miss Elizabeth Berger, president; Miss Myrtle Duke and Mrs. John E. Helfrich, vice-presidents; Mrs. Robert A. Angelo, secretary; and Miss Margaret Wise, treasurer.

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Summary of *Quadragesimo Anno* Encyclical—(Continued from page 9)

demns violence. It moderates, without rejecting entirely, the old views on the class struggle and the abolition of private ownership. Socialism seems to fear its own principles and drift towards Catholic social teaching. Its views on the class war, if by no means the blessed peace we all long for, are changing gradually to an honest discussion of differences based on desire for social justice. Its view on private ownership has also changed so that not ownership is attacked but that type of social rulership which has been usurped by owners of wealth and which belongs not to owners but to the State. If this trend continues, Socialism may no longer differ in these respects from Christian principles. For certain forms of property must belong to the government since they carry with them too great a power to be left to individuals without injury to the common good. Advocacy of this is not peculiar to Socialism.

Not all Socialist factions have in fact or theory thus returned to this reasonable position. Yet since many have in some sense waived their views on class warfare and private ownership, some ask why Christian truth should not also be modified to meet Socialism on a common ground and thus gain Socialists to our cause. There must be no connivance with error. Instead, convince Socialists that everything just is defended and promoted better by Christian faith and Christian charity. Even if Socialism so modified its views on class warfare and private ownership that nothing wrong on that side could be found in it, still as a doctrine, historical fact, and movement, if it really remain Socialism, it could not be accepted. It conceives society in a way utterly alien to Christian truth.

Man is here to spend his life in society under an authority ordained by God that he may develop his faculties for the greater honor and glory of God and by fulfilling the duties of his position in life attain happiness here and in the life to come. Socialism holds that living in community is instituted merely for its advantages and that since society is needed to produce goods efficiently, of which Socialism sees only the material side, then production must be collective and people must submit themselves wholly to society for efficiency's sake. Temporal goods, Socialism holds, are so important that man's higher good, even liberty, must be sacrificed to production of wealth. Loss in human dignity through socialized production would be compensated for, it holds, by wealth used for comforts and culture. Socialism posits both compulsion and a false liberty that forgets the true source in God of all authority. No one can be at the same time a sincere Catholic and a true Socialist.

Many sections of Socialism are trying to form minds and morals, particularly but not all exclusively, among children, to make them convinced Socialists and fit timber for a socialist society. We warn all against this and recall the true principles of Christian education laid down in our Encyclical on that subject.

In some countries Catholics in numbers avow themselves Socialists or through indifference or almost compulsion have joined socialist organizations. We seem to hear them say that they have done so because the Church and professing Catholics have favored the rich and neglected the workers and they were therefore compelled to join the socialist ranks. Lamentable it is that there are some who profess the Faith but are well nigh unmindful of justice and charity and who in greed oppress the workers. Some even use religion as a cloak. Such men give the Church the appearance of taking sides with the wealthy. The whole history of the Church belies this accusation. Pope Leo's Encyclical affords clear evidence of its calumny. But We are not exasperated by our children who have been deceived. Let them return to the Faith and join the ranks of Catholics who are tirelessly working for a society of social justice and social charity. Nowhere on earth can they find fuller happiness than with Him who was poor from His youth and Who invites to Himself all who labor and are heavy burdened.

Social reconstruction must be preceded by a profound renewal of the Christian spirit which remedies that origin of all vices, excessive solicitude for transitory things. The chief disorder of the modern world, the chief evil of social and economic life, is that vast multitudes can now only with great difficulty pay attention to the one thing

necessary, their eternal salvation. Knowing this, We scarcely restrain our tears. In our pastoral solicitude, We search for remedies. For what will it profit men that a wiser distribution and use of wealth may help them gain the whole world if thereby they suffer the loss of their souls? Original sin has so distorted the harmony of faculties that man is strongly tempted to prefer passing things to the lasting good of heaven. Hence comes unquenchable greed, ever impelling men to break God's law and trample on men's rights. Now there are more snares than ever.

Economic uncertainty and the uncertainty of the economic regime call for keen and unceasing strain among those engaged therein and some have come to think good any thing that gives them gain and safeguard against sudden losses. Easy returns by speculation lead men to seek profits with the least labor, raising and lowering prices for greed's sake and voiding the calculations of producers. The legally limited liability of corporations seems to blunt consciences, masking the worst of injustices and frauds, boards of directors even violating their trusteeship of savings. Men appeal to the lowest of passions in search of gain.

This could have been prevented long ago. But as the new regime was beginning, the doctrines of Rationalism took hold. An economic science, alien to morals, gave rein to avarice. More men than ever before sought selfish interests and the first soon found others to imitate them for their success, extravagance, derision of conscience, and crushing of competitors. Multitudes of workers in every country have sunk in the same morass. One shudders at the moral perils in factories, at the barriers to family life of the whole regime and its housing, at the insuperable difficulties to a proper observance of the Holy Days.

The Christian spirit once produced lofty sentiments in uncultured and illiterate men. Now man's one care is daily bread. Work, decreed by Providence for the good of man's body and soul even after original sin, has become an instrument of strange perversion. Dead matter leaves the factory ennobled and transformed where men are corrupted and degraded.

Our Holy Father closes with a sublime passage entitled "Economic Life Must Be Inspired by Christian Principles!" The whole Encyclical should be read. Before this final passage, one halts in attempting a summary, so closely woven is it and so majestically worded. It contains a lofty plea for Catholic interest and action in behalf of a better social order and the Faith that inspires it. It appeals for unity of action and it ends with a blessing upon all Catholics, upon employers, and especially upon the workers, "by Divine Providence committed to Us in a particular manner."

Pope Leo XIII's Encyclical—(Continued from page 11)

the Vicar of Christ exhibits all these things in their proper proportions. He insists that material well-being will not make earth a paradise. Improved labor conditions are not the end of life; they are only a means to virtuous living and to the attainment of life eternal. When comprehensive charity and justice are placed upon this eternal foundation they become infinitely more significant and make an immeasurably more powerful appeal than when they are advocated on the basis of mere humanitarianism or proletarian class consciousness. We who demand industrial righteousness and industrial reforms in the spirit of the Encyclical can feel assured that we are promoting the purposes of God, that we are considering the welfare of labor *sub specie aeternitatis*."

MISSES MCGUIRE AND FRANK JOIN STAFF OF N. C. W. C. SOCIAL ACTION DEPARTMENT

The N. C. W. C. Social Action Department has added to its staff two persons to deal with charities and social work. Miss Louise McGuire, continuing her work as field supervisor and professor in the National Catholic School of Social Service, will serve in a part-time capacity. Miss Paula M. Frank, formerly executive secretary of the Bridgeport Catholic Charitable Bureau and a graduate of the National Catholic School of Social Service, will give all of her services to the department.

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